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HISTORICAL AND ARCHITECTURAL

GUIDE

TO THE

CATHEDRAL OF ALL SAINTS,

ALBANY,

WITH SHORT SKETCHES OF

THE CHURCH HISTORY

IN THE

STATE AND DIOCESE.

Published by the WOMAN'S DIOCESAN LEAGUE.

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PREFACE.

FEELING that a condensed statement of facts and dates regarding the history of the Church in the State of New York, and in the Diocese and City of Albany, may be of interest and use to many persons, the "Woman's Diocesan League" avails itself of this opportunity—the Dedication of the new Cathedral—to publish not merely a history and description of the Cathedral, as far as it has gone, but to add to it such historical and architectural notes as give unity and continuity to the whole story.

This little hand-book is so simple and unpretentious in its character that it is hoped it will not be unduly criticized. It has only two objects: first, to give information to all who visit the Cathedral, or take any interest in it, and to be useful as a book of reference for facts and dates; and, second, by its sale to help to accomplish the end for which the League is working—the extinguishing of the debt that still remains upon the Cathedral.

The League desires to express cordial thanks to all who have aided in the compilation.

The Chapter of the Cathedral of All Saints.

THE Bishop the Rev. Wilford Lash Robbins, Dean, the Rev. Thomas B. Fulcher, Precentor, the Rev. Edgar T. Chapman. Treasurer. The Chancellorship is vacant, the last priest who filled it, the Rev. George W. Dean, having died two years ago. Honorary Canons: The Rev. Edward Selkirk, the Rev. Frederick M. Gray, the Rev. Richard Temple, the Rev. Edward Dudley Tibbits. Lay members: A. Bleecker Banks, Thomas Hun, M. D., Erastus Corning, S. E. Marvin, Assistant Treasurer; Marcus T. Hun, Vice-Chancellor, R. S. Oliver.

The first four have been members of the Chapter from the incorporation of the Cathedral, and the last two were elected in the stead of Mr. Orlando Meads and Mr. George Evans, who have died.

The Treasurer of the Building Fund is Mr. James Moir, who has faithfully filled this laborious place from the beginning of the building.

The Woman's Diocesan League.

PRESIDENT,
Mrs. Erastus Corning.

VICE-PRESIDENTS,

Mrs. James E. Craig,	Mrs. R. S. Oliver,
Mrs. A. Van Vechten,	Mrs. G. H. Bingham.

SECRETARIES,

Mrs. W. B. Van Rensselaer,	Mrs. George Evans.

ASSOCIATE TREASURERS,

Mrs. James T. Gardiner,	Miss Anne V. R. Russell.

EXECUTIVE COMMITTEE,

Mrs. Montgomery H. Throop,	Mrs. Isaac Vanderpoel,
Mrs. James Moir,	Mrs. M. T. Hun,
Mrs. Lewis M. Gray,	Mrs. W. E. Rogers,
Mrs. Robert Lenox Banks,	Mrs. A. B. Banks,
Mrs. Edward Bowditch,	Miss Clarissa Bleakley,
Mrs. W. C. Doane,	Mrs. George Herbert,
Mrs. George Evans,	Mrs. Luman H. Stewart,
Mrs. E. M. Holbrook,	Mrs. J. G. Farnsworth,
Mrs. H. E. Sickels,	Mrs. Rufus H. King,
Mrs. O. L. Hascy,	Mrs. H. G. Young,
Mrs. E. Corning, Jr.,	Mrs. H. H. Bender,
Mrs. G. W. Dean.	

On the 8th of February, 1886, a number of the women of the Cathedral congregation met together and formed a society, with Mrs. Erastus Corning as President, to be known as "The Woman's Diocesan League," having for its first object the completion of the new building. The organization was designed to extend through

the Diocese, and to include any persons beyond its limits who might be moved to take an interest in the work. The success of the League soon surpassed the hopes of its most ardent members. The appeal of the Cathedral congregation was answered with generous enthusiasm by the churchwomen of Troy, and of most of the larger places in the Diocese, while an equally admirable spirit showed itself in many of the small parishes.

In the three years of its existence, the League has raised more than $30,000, and has carried upon its roll the names of 2,500 women; not counting the numbers of other persons who have given their assistance without formally joining the Association. As always happens in such a work, the membership has been fluctuating, some remaining connected with the League for a longer, some for a shorter time. But, on the whole, a remarkable number of women have kept, and still keep, an undiminished interest in the Cathedral, and a firm purpose to do their full part, until the day which shall see the debt entirely cancelled.

The Diocese of New York.

THE REV. F. M. COOKSON.

THE history of the Church in the State of New York begins with the few families of Church of England settlers among the Dutch of the New Netherlands. In Virginia, North Carolina and Maine, services were held as early as 1607, and in other Colonies sooner than in the New Netherlands.

In 1664, when the Dutch submitted to the English rule and the New Netherlands became New York and New Amsterdam became the city of New York, and Fort Orange became the city of Albany, a Chaplain to the English forces in the city of New York ministered to the soldiers and citizens.

Chaplain succeeded Chaplain from 1664 until 1697, holding services in the Dutch chapel within the fort, after the morning worship of the Dutch Church was ended.

Here, as elsewhere in the colonies, all the work of the Church of England was under the supervision of the Bishop of London, except during a few intervals when the duty devolved upon the Archbishop of Canterbury and other Bishops.

In 1694, an effort was made towards securing a settled minister for New York. The freeholders of the city, "dissenters and churchmen, voted a tax of a hundred pounds a year for the support of such minister," and after much discussion as to whether he should be dissenter or churchman, Mr. William Vesey, a layman of the Church, was elected. In 1696, Mr. Vesey sailed for England for his ordination. In the meanwhile Trinity Church, New York, was chartered, with the Bishop of London as nominal Rector, and the vestry elected Mr. Vesey to be their first minister. He accepted, and the first Parish in the Colony was duly organized. Around this mother Parish centred the little life of the Church of those days of feebleness.

In 1701, the gracious and memorable "Society for the Propagation of the Gospel in Foreign Parts" was organized in England, and its

influence was soon felt here and in the other Colonies, in the aid it extended by sending clergymen, money, books and appointments for churches.

Yet the growth was slow in the uncongenial soil of the Dutch Colony.

Feeling the need of mutual counsel and cooperation, the clergy of New York, New Jersey and Connecticut met on March 21, 1766, and formed what was the nucleus of the General Convention. There were fourteen present.

During the troublous years of political agitation and discontent preceding the Revolution, and while the war for independence raged, the Church especially suffered. As the storm of war rolled away the need of a new organization was felt deeply, and the want of resident Bishops. The inconvenience of crossing the sea for ordination and the insufficiency of the government of the Church from a distance made plain the absolute necessity for resident American Bishops. The colonies were independent of England now, and could not claim the ministration of her Bishops, even if the spirit of the people had admitted of such a course.

The clear conviction that the Church could not perpetuate its ministry without a Bishop, and that no ordination was valid except at the hands of those who were in the direct line of descent from the Apostles, made the feeble Church determine that no sacrifice of any nature was too great to secure a properly consecrated episcopate.

A number of clergy had met secretly in Connecticut, in 1783, and recommended the Rev. Samuel Seabury for consecration as Bishop of Connecticut.

On June 22, 1785, a Convention of the Church in the State of New York was duly convened to consider the grave questions concerning the Church in the State and the land. Delegates were elected to a General Convention to be held in Philadelphia the following Autumn.

On May 22, 1786, the Diocesan Convention again assembled in New York, and at an adjourned meeting, on June 14th, the Rev. Samuel Provoost, Rector of Trinity Church, New York, was chosen to be the first Bishop of New York.

On September 14th of the same year, the Rev. William White, of Philadelphia, was elected Bishop of Pennsylvania.

The two journeyed together to England the following November, and on February 4, 1787, were solemnly consecrated in the Chapel of Lambeth Palace by Dr. John Moore, Archbishop of Canterbury, Dr. William Markham, Archbishop of York, Dr. Charles Moss, Bishop of Bath and Wells, and John Hinchcliff, Bishop of Peterborough.

With Bishop Seabury, who had previously obtained consecration from the Bishops in Scotland, there were now three American Bishops.

Dr. Provoost, the first Bishop of New York, was an ardent patriot during the war for independence, and at one time went so far as to join his neighbors in Dutchess county in taking up arms in pursuit of a marauding band of British soldiers. When the Continental Congress moved to New York he was chosen its Chaplain. He received many other recognitions of his patriotism and worth.

After he became Bishop he was made Chaplain of the Senate of the United States at its first session under the new Constitution, and Washington, after his inauguration as the first President of the Republic, proceeded with the whole assemblage on foot from the spot now marked by his statue in Wall street to St. Paul's Chapel, where, in the presence of Vice-President Adams and many distinguished citizens, Bishop Provoost read prayers appropriate to the occasion.

From these beginnings have grown the five great dioceses of the State of New York.

After a faithful episcopate of something more than fourteen years the Bishop desired to resign his office because of ill health, on September 3, 1801. The diocese refused to accept his resignation and elected Dr. Benjamin Moore, Rector of Trinity Church, his assistant. Dr. Moore was consecrated on September 11, 1808. Bishop Provoost died September 6, 1815, and on February 11, 1811, Bishop Moore was attacked with paralysis. He called a special convention for the election of an assistant Bishop. The Rev. Dr. John Henry Hobart, Rector of Trinity Church, was chosen, and on May 29, 1811, was consecrated. On the death of Bishop Moore, February 27, 1816, Bishop Hobart succeeded to the jurisdiction. After a distinguished career, he died September 10, 1830.

In the same year the Rev. Dr. Benjamin Treadwell Onderdonk, was made Bishop of the Diocese.

It was under his episcopate, in 1828, that the necessity for dividing the great work and territory of the Diocese was finally conceded, and the Diocese of Western New York was organized.

In 1845, he was suspended from the exercise of his office and ministry and after the long waiting of nearly seven years the Diocese elected Dr. Jonathan Mayhew Wainwright Provisional Bishop, and he was consecrated November 10, 1852. In less than two years, overworked, he died, on September 21, 1854.

On November 22, 1854, Dr. Horatio Potter, Rector of St. Peter's, Albany, was consecrated and became Provisional Bishop, and upon

the death of Bishop Onderdonk, April 30, 1861, Bishop of the Diocese. His long, faithful and wise episcopate is still fresh in the hearts and minds of the Church.

During his administration of his office it was found expedient to set apart the two Dioceses of Albany and Long Island. The division was made in September, 1868. In the same year the Diocese of Western New York set off the Diocese of Central New York out of its jurisdiction.

The first Bishop of Western New York was the Rt. Rev. William Heathcote De Lancey, D. D.

The second and present Bishop is the Rt. Rev. Arthur Cleveland Coxe, D. D.

The first and present Bishop of Long Island is the Rt. Rev. A. N. Littlejohn, D. D.

The first and present Bishop of Albany is the Rt. Rev. William Croswell Doane, S. T. D,

The first and present Bishop of Central New York is the Rt. Rev. Frederick D. Huntington, D. D.

On September 20, 1883, Bishop Horatio Potter informed the Standing Committee of his Diocese of his failing health and desire to be relieved of the duties of his office. On September 27th, the Convention elected his nephew, the Rev. Dr. Henry Codman Potter, Rector of Grace Church, New York, his assistant.

The venerable Bishop of the Diocese passed away to his rest on Sunday, January 2, 1887.

The Rt. Rev. Henry Codman Potter is the present Bishop of the Diocese of New York; the mother City, and the portion of the State near it, retaining the original name of the Diocese which once comprised the territory now divided into five.

God has blessed the Church in the State of New York with a wonderful prosperity, in gaining souls for Christ, in building up Churches and Educational and Charitable Institutions of great extent and variety. May He prosper her still, here and everywhere.

The Early Planting of the Church in Albany.

BY THE REV. CANON SELKIRK.

IN order to gain some just estimate of the Christian privileges which we, as a Church, possess and enjoy in this year of our Lord 1888; and the time and labor (as well as something of the laborers), which have been employed to procure for us so rich an inheritance, we must turn back the pages of history for at least two hundred and fourteen years, to the time when the Rev. Nicholas Van Rensselaer, son of William Van Rensselaer, the original patroon of Rensselaerwick, came to the Province of New York, in 1674. Although a Dutchman by birth and education, having been born in Amsterdam, Holland, and educated at her Universities, he went to England and received holy orders in 1665, at the hands of Dr. Earl, Lord Bishop of Salisbury. In 1674 he was commended, by His Royal Highness, the Duke of York, then proprietor of the Province of New York, to his Lieutenant-Governor of the Province, Sir Edmund Andros, to be inducted into one of the Dutch churches of New York or Albany when there should be a vacancy. Governor Andros resolved to induct him into a living in the Dutch Church at Albany, as a colleague of Dominie Schaets. Thereupon he was chosen, inducted and appointed to officiate as a clergyman of the Episcopal Church after the usual manner and constitution of the Reformed Church, with the approbation and confirmation of the magistrate and the governor. He thus became the first Episcopal clergyman who preached the Gospel and administered the Sacraments of the Church in the City of Albany.

Although kindly received by the people, there soon appeared a disturbing element among his coadjutors, and after some two years he resigned his position. Nothing was done by him for planting the Episcopal Church in Albany.

For fourteen years after the death of the Rev. Mr. Van Rensselaer

there is not known to have been an Episcopal clergyman in Albany; nor was anything done for the effectual and permanent planting of the Church in the Province of New York. In 1688 William S. May, by royal charter, constituted and appointed Benjamin Fletcher, Esq., to be "Captain General and Governor-in-Chief over the Province of New York and the territories thereon depending in America," and the power and authority thus conferred upon him related not only to things *temporal*, but also to things *spiritual*. Hence he was charged "to take especial care that God Almighty be devoutly and duly served throughout the government, and the Book of Common Prayer, as it is established, be read each Sunday and Holy Day, and the Blessed Sacraments administered according to the rites of the Church of England," etc.

Thus, in 1692, an authoritative foundation was laid for establishing and building up the Church throughout the entire Province of New York, of which Albany, at that early day, and even before, had been estimated as only *second* to the city of New York.

In order, therefore, to aid Governor Fletcher to carry out his instructions relative to things spiritual in the Province, on the 7th day of March, 1692, the Rev. John Miller, A. M., received a royal commission to be Chaplain of the forces in New York, and on the 9th day of March, 1692, he received a *license* from Henry, Lord Bishop of London, to discharge the duties of Chaplain. During his residence, for nearly three years, in the Fort at New York, besides discharging his various duties as Chaplain, in obedience to orders, he visited all the principal cities and towns in the province, taking draughts not only of the cities and towns, but also of the forts and Churches of any note within the same. During his journey he came to Albany in 1693, at which time he held religious services in the Fort. How long Mr. Miller remained in the city, is not known, and hence his labor as the *second Episcopal clergyman* in Albany, relative to the permanent establishing of the Church, would seem to have consisted largely in the general knowledge, he obtained of the city and adjoining towns, and of the feasibility and the best method of establishing the Church in all the provinces; which, on his return to England in 1695, he embodied in a manuscript report to his Ordinary, the Bishop of London. In this report he outlines a unique plan for sending into the provinces of America, Suffragan Bishops, consecrated by and subject to the oversight and authority of the Bishop of London. This, no doubt, had an important influence in hastening on the work of the organization (June 10, 1701,) of the now venerable Society for Propagating the Gospel in Foreign Parts, by royal charter.

Among the early acts of this Society was the election of the Rev. George Keith as their missionary, and sending him to America on a mission of observation. Sailing from Cowes, in one of the Queen's ships, the Centurion, on the 28th April, 1702, he landed in Boston on the 11th of June following.

On shipboard he made the acquaintance of the Rev. John Talbot, then chaplain, who offered himself to the Royal Society as an associate missionary to the Rev. Mr. Keith; was accepted by the Society and became his companion in his missionary tour of personal observation, traveling over British America and conducting religious services wherever they went. Having finished their tour of observation, and kept up frequent correspondence with the secretary of the Society, the Rev. Mr. Keith returned to England where he ended his days. The Rev. Mr. Talbot remained in this country for some years; during which time he visited Albany and conducted service in the Fort, and was urged by the people to tarry with them, but thought it not worth the while to stay, and returned to Burlington, N. J.

In 1703 the Rev. Thoroughgood Moore was elected by the Society for the Propagation of the Gospel as their missionary to the Mohawks, and arrived in New York in the fall of 1704, and at once took up his residence in Albany, where he remained nearly one year, officiating as chaplain in the Fort; when, becoming discouraged and disheartened for want of success in the work of his mission, in 1705 he returned to New York, and thence to New Jersey, officiating in Burlington and vicinity until the fall of 1707, when he took passage for England. The vessel was lost and all on board perished.

The following year, 1708, the Rev. Thomas Barclay was elected Missionary by the S. P. G. and commissioned to act as Chaplain to the garrison at Albany, and as Missionary in Albany and vicinity. He soon organized St. Peter's Parish and for seven years held services in the Lutheran chapel with marked success as the first Rector of St. Peter's Church, besides acting as Chaplain and preaching at Schenectady, until 1812, when the Rev. Mr. Andrews succeeded the Rev. Mr. Moore as missionary to the Mohawks and was stationed at Fort Hunter, Schenectady.

His Excellency, Robert Hunter, first Governor of the Province of New York, on the 21st day of October, 1714, by letter patent, under the board seal, did grant unto the Rev. Thomas Barclay, Peter Matthews, Esq., and John Dunbar, Wardens, a certain piece of ground thereon particulary described, to erect and build a church for public worship, agreeably to the rules and regulations of the Church of

England, as by law established. Having received this royal patent for land, on which to build a church, and large gifts from the Governor, from the garrison and the city, the work of building the church, notwithstanding great opposition, went rapidly on to completion. It was opened for divine service November 25, 1716. Writing to a friend in London, the Rector says of the church: "It is far the finest structure in America, at least on the continent," and of the result of his labors up to that time he says: "Let it be laid before the Society that I have above 40 black catechumens and 80 white children; 17 blacks I have baptized, and shall quickly form a congregation alone of the slaves," etc. He continued his faithful and fruitful labors at Albany, and among the Indians, until 1720. During his rectorship it was that Queen Anne (in 1711 or 1712) presented to the "Indian Chapel of the Onandawgas," a silver Communion service, now in the possession of St. Peter's Church. The work of building on the foundation thus laid was next taken up by the Rev. John Milne, appointed as commissioner and licensed as Rector of St. Peter's in 1728, who continued his faithful labors until 1739. During his rectorship, as worthy of note, was the establishing of a parish school, under the instruction of Mr. John Beasly, which continued its useful work for many years.

In 1734, the Rev. Henry Barclay, a native of Albany, son of the Rev. Thomas Barclay, the first Rector of St. Peter's Church, was graduated at Yale college; received holy orders in England January, 1737, and was elected missionary of S. P. G.; received his royal commission and license as missionary to Albany from the Ordinary, and arrived in his native city in April, 1738. He labored as rector of St. Peter's until October, 1749, when he became Rector of Trinity Church, New York. As Rector of St. Peter's, he reports to the S. P. G., in England, as follows: "Albany, August 21, 1740. I had the satisfaction, last Lord's Day, to preach to a number of the Six Nations, who came to this town to treat with the Governor, who also was present, and has taken a great deal of paines to countenance my designs. My Mohawk congregation behaved so well that all the auditory were exceedingly delighted and the governor complimented them," etc.

In 1748, John Ogilvie, born in New York and graduated at Yale, was appointed chaplain and Missionary at Albany, having a knowledge of the Dutch and Mohawk languages. He continued the good work of his predecessors until 1760. During his rectorship the tower of St. Peter's was built and a clock and bell were procured from England.

He was succeeded by the Rev. Thomas Brown, born at Oxford, England, ordained deacon by the Bishop of London in 1754, who soon after came to America as chaplain of the 27th Regiment, with which he served until 1761, and, returning to England, received the order of priesthood, and was commissioned missionary to North America and licensed by the Bishop of London in 1764; returned to Albany and succeeded the Rev. Mr. Ogilvie as one of the colonial Rector's of St. Peter's Church, discharging his duties faithfully until 1768.

He was succeeded by the Rev. Henry Munro, in 1768, who served the congregation until 1773 or 1774. During his rectorship the parish was increased and the church repaired. July 13, 1768, St. Peter's received its royal charter in the reign of George the Third, at which time, after a period of nearly 100 years from the time when the Rev. Nicholas Van Rensselaer arrived in Albany, as the result of all the missionary labor up to that date, we are told that the congregation of St. Peter's consisted of not more than *thirty families*; attendants, 156; communicants, 44. Mr. Munro was the last rector up to the time of the Revolution.

After the Revolution, on the 1st of May, 1789, the Rev. Thomas Ellison, A.M., of Cambridge, England, was the first Rector elected by the vestry of the Parish, May 1, 1789, and continued to officiate until 1802, when the old church was demolished. He officiated at the last service in the old church and died the same year.

The plans of the new church were by Philip Hooker, architect, of Albany, and the church was finished in the summer of 1803, and the Rev. Frederick Beasley, having been elected Rector in 1802, entered upon his duties. The church was consecrated October 3, 1803, by the Right Rev. Benjamin Moore.

After serving the Parish for two years the Rector reported to the Convention October 1, 1805: "Baptisms, 70; marriages, 14; funerals, 15; a few communicants added since the last report, when the number was 80." He resigned his charge August, 1809. The Rev. Timothy Clowes, of Long Island, was instituted Rector as his successor in 1814, and his connection with the Parish terminated in 1817. The Rev. William B. Lacey, DD., was called to St. Peter's Church, Albany, at the time one of the largest parishes in the Diocese outside of the city of New York, and entered upon his duties July 1, 1818. The number of communicants was 100. He, at an early day, established the first regular Sunday-school in the parish, of which he became the superintendent, and which proved a success. On the 5th of September, 1819,

he was instituted Rector by the Right Rev. Bishop Hobart, on which occasion he presented to the Bishop for confirmation a class of 130 candidates, and reported to the Convention the same year 130 communicants and a Sunday-School of 150 children.

Dr. Lacey served the Parish with distinguished success for thirteen years, during which time there had been a gradual increase in parishioners, baptisms and confirmations. In 1832 Dr. Lacey resigned his charge of the parish, and was transferred by Bishop Hobart to the Diocese of Pennsylvania.

In January, 1833, the Rev. Horatio Potter, Professor in Washington College, Hartford, Conn., accepted a call as Rector. During his rectorship the present rectory, on the corner of Lodge street and Maiden lane, was built and occupied. He continued to carry on the work of the Parish successfully until 1854, when he was elected Provisional Bishop of New York, and was consecrated in Trinity Church, New York city, November 22, 1854.

In December, 1855, the Rev. Thomas C. Pitkin, of New Haven, became Rector, and served the Parish acceptably to the people until 1862. During his rectorship in 1858 the church edifice was reported insecure, owing to the settling of the foundation. The building was demolished, and the present structure was erected on the same site, after plans by Richard Upjohn, architect, and was consecrated by Bishop Potter in 1861.

Dr. Pitkin was succeeded by the Rev. William Wilson, who was elected Rector, and the Rev. William Tatlock, of North Adams, became associate Rector. Both the Rector and his associate resigned in 1867. The Parish had for the last twenty years gone on, gradually increasing in numbers and ability for every good work, and in 1867 the Rev. William Croswell Doane, S. T. D., of Hartford, Conn., accepted the rectorship, which he retained until December 3, 1868, when, at the primary Convention of the Diocese of Albany, he was elected first Bishop of Albany. During his rectorship, in connection with the centenary services of the organization of the Parish, the first steps were taken, and the first money subscribed for the build- of the parish house, which was finished later on. After his consecration to the Episcopate he was asked by the vestry to continue as rector, but he felt constrained to decline, as he did also the offer of the vestry to use the Church as his Cathedral, feeling that it was unwise to interfere with the independence of the Parish organization. The Rev. William A. Snively succeeded to the rectorship and remained four years, until he was called to the rectorship of Grace Church, Brooklyn, and the Rev. Walton W. Battershall became the next

Rector, and still fills the office. Very large and beautiful alterations have been made in the old church during his rectorship. The fine tower, with a noble chime of bells, the gift of his family in memory of John Tweddle, has been built, many very rich stained glass windows have been given, the whole east end of the church has been remodelled, with a new Altar and reredos, and stalls for the surpliced choir of the church. A new organ and organ chamber and a handsome stone pulpit have been added. The Orphanage of St. Peter's Church has increased in its efficiency, and removed to an admirable building, which is its property, free from debt; and the parish house has been completed.

The second Parish in the city of Albany was that of St. Paul's, organized November 12, 1827. The Rev. Richard Bury was the first Rector and Messrs. Edward A. L. Brereton and Thomas Knowlson the first wardens. A committee was appointed at once to secure lots for a site, and reported that they had purchased land on the corner of Ferry and Dallius streets, where they erected their first church. Bishop Hobart laid the corner stone June 11, 1828, and consecrated the church July 24, 1829.

In 1830, March 22d, the Rev. Mr. Bury resigned and the Rev. Mr. Keese succeeded him as Rector, and served the Parish for three years, and, in 1834, the Rev. Mr. Price became Rector and resigned in 1837, after a period of ten years from the organization; and reported 88 communicants; and in July, 1837, the Rev. Dr. Kip became Rector. After serving the Parish two years the Rector reported to the vestry "that it was expedient to sell the church and move up town." Accordingly, on the 4th of February, 1839, the church was sold to the Roman Catholics, and a building, erected for a theatre, on South Pearl street, was purchased and fitted up for a church, and, in February, 1840, the church was consecrated by Bishop Onderdonk. In 1841 the Rector reported 141 communicants, and continued to serve the Parish until elected Missionary Bishop of California, October 28, 1853.

In 1853 the Rev. T. A. Starkey became rector and served the parish for five years, resigning in 1858. He was succeeded by the Rev. Dr. Rudder as Rector in April, 1859. During his rectorship the church on South Pearl street was sold, and a building in Lancaster street, erected for a Dutch Church, but never used as such, was purchased in 1862. The necessary alterations were made, and it was occupied by the congregation of St. Paul's Parish in September following. In 1863 Dr. Rudder resigned.

In 1864 the Rev. J. Livingston Reese, D. D., became Rector of the Parish. The Church was consecrated by the Right Rev. Horatio Potter, D. D., in December of the same year. On the 1st of January, 1870, the Rectory was completed. In 1868 the Parish established a mission on Madison avenue, which was carried on until 1884, when it was discontinued. In 1883 a large Parish House was added to the Church property in Jay street.

St. Paul's Parish is now one of the strongest and most efficient Parishes in the Diocese, with 670 Communicants, 70 Sunday-school teachers, 525 pupils and a large Bible class.

Trinity Church was the third Parish organization in the city of Albany, and was incorporated September 4, 1839. The Rev. Isaac Swart, of Troy, was the first Rector, services being held in a building known as the Cameronian Church. Mr. Swart resigned in 1841 and the Rev. John Dowdney became Rector and held service in a public school-house, corner Ferry and Dallius street. In the summer of 1841 a lot was leased on the corner of Herkimer and Franklin streets and a small wooden building erected thereon, and the Rev. Edward Embury became Rector and resigned in 1843.

January 1, 1844, the Rev. Edward Selkirk became Rector, the entire congregation at that time numbering about forty souls. The corner stone was laid by the Rector May 10, 1848; the first service was held in the Church January 1, 1849, and the Church was consecrated, by the Right Rev. Bishop Whittingham, administering Episcopal functions in the Diocese of New York, on the 10th day of September, 1849.

The next work of importance was the purchase of a lot on the north side of the Church in 1856, on which to build a rectory, which was accomplished in 1869. In 1884, after a rectorship of forty years, the Rector resigned his charge and was elected Rector *emeritus*; having reported at the Convention of 1884, as on the Parish register a list of 197 communicants. The Rev. C. H. Stocking, D. D., succeeded him and filled the Rectorship for the next three years, and in 1888 the Rev. Russell Woodman became Rector.

In 1846 the fourth Parish was organized, by the Rev. Dr. M. Van Rensselaer, as Grace Church. The first service was held in an upper room on the southeast corner of State and Lark streets. The first Wardens were William R. Ford and Dr. H. D. Paine. Dr. Van Rensselaer, as Rector, continued the services in the upper room for one year, when the trustees of the Spring street mission kindly offered their building to the Parish for service, which was used until 1850.

On the 11th of February, 1847, this Parish purchased a lot on the corner of Washington avenue and Lark street, and on the 30th of June following the Rector resigned. He was succeeded by the Rev. John O. Spooner in October following; who resigned August 15, 1848. May 15, 1849, the Rev. J. R. Davenport became Rector, and May 12, 1850, the ground was broken for the church edifice. On the 9th of September following the corner stone was laid by Bishop Whittingham; the first service was held in the Church Christmas Day, 1850, and it was consecrated by Bishop Wainwright, December 15, 1852. Rev. Mr. Davenport resigned September 24, 1857, and the Rev. Theodore Bishop took charge of the Parish in the November following, and resigned in July, 1861 He was succeeded by the Rev. Philander K. Cady as Rector November 26, 1862, and in 1863 the Church was enlarged. Rev. Mr. Cady resigned April 30, 1865, and was succeeded by the Rev. E. B. Russell on the 10th of June following, who continued in charge of the parish until October 16, 1871. Rev. James Hutchings Brown became Rector December 10, 1871, and served the parish 17 months, resigning May 10, 1873. The same year it was decided to move the Church edifice to the corner of Clinton avenue and Robin streets. The building was safely removed to its present site and opened for service on Advent Sunday, 1873, when a new bell called the people together once more, and the Rev. T. A. Snively had charge of the Parish until 1874: when the present Rector, the Rev. D. L. Schwartz was elected and entered upon his duty with great energy and perseverance, until now (in 1888) Grace has become a strong Parish, with ample grounds and substantial rectory; the Church enlarged to twice its original capacity; a fine organ, surpliced choir, efficient Sunday-school of 340 scholars and 38 teachers, and a list of 306 communicants.

The fifth parish is the Holy Innocents, organized February 15, 1850. The corner stone was laid in 1850 and the church consecrated September 3, 1850, by Bishop Whittingham. The Church was built by William H. Dewitt as a memorial to his children. The Rev. Sylvanus Reed was the first Rector from 1850 to 1861. He was succeeded by the Rev. Wm. Ross Johnson, who served the Parish in 1862-3. The Rev. Wm. S. Boardman became Rector in 1865 and resigned his charge in 1865. The Rev. Royal Marshall became Rector in 1869, and resigned in 1874. He was succeeded by the Rev. Samuel Smith in 1875, who served the Parish successfully until his death in 1882, when the Rev. Ralph Kenyon became Rector in 1883, serving the Parish until 1887. He was succeeded by the present Rector, the Rev. Richmond Shreve, in 1888. The Parish property consists

not only of the beautiful Church, but of a very beautiful Sunday-school building, the whole making a most picturesque group.

The city is thus provided for, in the centre by the Parishes of St. Peter's and St. Paul's and the Cathedral, in the north by Holy Innocents, in the south by Trinity; and in the northwest by Grace Church.

The Diocese of Albany.

BY THE REV. W. C. PROUT, SECRETARY OF THE DIOCESE.

THE Diocese of Albany was organized, by authority of the General Convention of 1868, out of what was then the Diocese of New York. It comprises nineteen counties (Albany, Clinton, Columbia, Delaware, Essex, Franklin, Fulton, Greene, Hamilton, Herkimer, Montgomery, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Warren and Washington), in the northern part of the State of New York, covering an area of 20,888 square miles, and containing a population of 912,916 (according to the United States census of 1880).

The primary Convention was held December 2 and 3, 1868, in St. Peter's Church, Albany, at which the Rev. William Croswell Doane, S. T. D., Rector of St. Peter's Church, was elected first Bishop of the Diocese. The same Convention also selected the name of the Diocese of Albany, made provision looking to a permanent Constitution and Canons, and completed the work of organization by the election of Officers, the appointment of Trustees for the various trust funds, and provision for the continuance and enlargement of the work of Missions within the diocesan limits.

The growth of the Diocese can, perhaps, best be seen from a comparison of the statistics embodied in the reports of the Parishes in

these nineteen counties to the Convention of the Diocese of New York in September, 1868 (immediately before the division of the Diocese), with those of the parochial reports to the last Convention of this Diocese, in November, 1887.

In 1868 there were reported 78 clergy, 135 Parishes and Missions, 11,600 free sittings, 50 rectories, 1,137 baptisms, 795 confirmations, 6,561 communicants, 915 S. S. teachers, 6,708 S. S. pupils, with a total of offerings of $118,433.87.

In 1887 there were 126 clergy, 166 Parishes and Missions, 23,801 free sittings, 67 rectories, 1,723 baptisms, 1,296 confirmations, 15,702 communicants, 1,220 S. S. teachers, 10,324 S. S. pupils, total offerings $332,756.85.

In twenty years the Bishop has ordained 87 deacons and 103 priests, consecrated 63 churches, laid 28 corner stones and confirmed 19,600 persons; 33,275 have been baptized.

For the better management and supervision of the Missions, the Diocese is divided into four Convocations.

The Bishop of the Diocese, ten members (five clergy and five lay), chosen by the Convention, and the Archdeacons of the Convocations constitute the Board of Missions. The work has had the best energies of the Bishop, seconded by the other members of the Board. Large sums of money have been given, and it has increased from 47 stations and 34 missionaries, in 1868, to 81 stations and 51 missionaries, in 1887, notwithstanding the fact that a number of the Stations have become independent Parishes.

The Institutions that have been founded and become strong are: St. Agnes School, the Child's Hospital and St. Margaret's House—on "the Corning foundation for Christian work in Albany"—lying under the shadow of the Cathedral, and under the charge of the Sisterhood of the Holy Child Jesus; the Church Home in Troy; the Orphan House of the Holy Saviour in Cooperstown; the St. Christina Home in Saratoga and the St. Christopher Home, East Line, offshoots of the Child's Hospital.

The Bible and Common Prayer Book Society of Albany and its vicinity, an Institution of the Northern Convocation, before the organization of the Diocese, has continued to make, annually, large grants of Bibles, Prayer Books and hymnals to Parishes and Missions.

Other Institutions of more local character, very beneficent in their work, are St. Paul's Hall (a church school for 40 boys), at Salem; St. Peter's Orphanage, Albany, under the management of St. Peter's Church; the Martha Memorial House, attached to St. Paul's Church, Troy, and the Mary Warren Free Institute (a school for girls), under

the spiritual charge of the Rector of the Church of the Holy Cross, Troy

The great story of the founding and building of the Cathedral Church of All Saints is told elsewhere in these pages; and it is interesting to see, from the following extracts from the early addresses of the Bishop to his Convention in (1874 and 1875), how soon after his consecration the purpose entered into his mind and heart; and to how large a degree the hopes and aims have been realized both in the work and in the Building.

"It was among the main purposes of my visit to England to see and study, so far as I might, the Cathedral; not as a Building, but as an Institution. * * *

I must say a single word of the material and visible side of this matter. And I am not sorry to say it here. I have bid you welcome to this Cathedral Chapel, not unmindful of its contrast with the dignity and beauty of the Houses of God, in which we have gathered before; and fresh myself from the majesty and glory of *built* Cathedrals. And I have done it, because, above all other places, this is all yours and yours all, since it is mine; and because the idea and principal of the Bishop's Church, as the Church of every Clergyman and Layman of the Diocese, as the focal point of all Ecclesiastical vigor; as the place in which all Churchmen assemble and unite; as the radiating centre of co-operative counsel and zeal; are so infinitely above the reality of a magnificent building, that they inform and dignify, even this meanness, into the decency and fitness of a Cathedral Church. * * *

Anything more striking than an English Cathedral town would be difficult to find. As you approach it, the great old building catches your eye. It stands with its venerable beauty crowning and consecrating the town that nestles at its feet, that gets close to it, that looks up to it, that has often no other distinction, and sometimes no other life than its Cathedral. It takes its time from the Cathedral chimes. It is tuneful with the Cathedral choir. Its traditions have nothing older, its expectations nothing lovelier than the Cathedral itself; and as you go out of the place, up to the great building, you are in an atmosphere that mingles all that is venerable in time, with all that is celestial and eternal in feeling. The very building is a petrified history. Biographies of men, great national events, the progress of architecture, all are written in it ineffaceably; and through all these, and underneath them all, is to be read a story of religious devotion, the devotion of lives and fortunes to the glory of God; so that if, in crypt and choir among the monuments, one is im-

pressed, first, with an intensely human feeling—a consciousness of illustrated history—another step, another glance, another sound, carries the soul up and out to the gathered company of worshippers in the Paradise of God. * * *

The Cathedral service is the very highest ideal of the earthly worship of Almighty God. The buildings seem so full of ages of song, that the old echoes are wakened, to become the chorus to the anthems of to-day. The carved Angelic corbels lean over the surpliced singers, till one wonders whether they are listening to, or making, the music of the services. The psalter, as they chant it, furnishes, in every verse, with the thoughtful modulation and adaptation of organ and voice, a comment on its meaning, as though a Seraph sang a sermon on the words; and the ringing fulness of the Amens, or the pleading entreaty of Confession or Litany answer, awaken and satisfy the most intense idea of penitence or of praise. And this, I confess, I hope to begin a reproduction of, here. Nay, I account this unattractive building and this simple service the cradle of an American Cathedral. * * *

Of this, however, I have not set myself to talk. I did not go to study buildings and get architectural plans. Our American building would differ naturally from an English Cathedral. The Idea, which the building incorporates and represents, is what I want to talk to you about, and what I want you fully to understand. For just as our childish idea of royalty represented a person who ate, drank and slept in a golden crown, so the only thought, in many minds, of a Cathedral, is of an imposing and magnificent building and nothing else. It seems to me, taking the derivative meaning of the words, that the Cathedral idea grows out of very common facts. The Cathedral is the Bishop's chair. It is under cover, and hence the need of the Cathedral. It is stationary, for the Bishop is needed at the centre sometimes, and is not to be always going around the circumference. And it is simply the place, not in which he rests, or which he fills, as an expensive and ornamental appendage, on grand occasions, but the place from which he oversees, orders and accomplishes his work

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The Cathedral, as a building, should be large, because it is everybody's Church, where all may come to worship; in which the whole Diocese, by representation, can gather; to which may centre, for the great acts of worship, all those concerned in, or cared for, by the Institutions of learning and mercy that will gather about it; and for the same reason it ought to be free, because every

child, and every man and woman, in the Diocese has a baptismal right to worship in it. The only essentials are, that it be *large*, and that it be *free*. * * * The history of all Cathedrals teaches one lesson, about this matter of building, that we might well learn. We want, in America, to do everything to-day; and to finish instantly whatever we begin. The result is, poor Churches, badly built, cheaply furnished; and lying, inside and out with stucco and staining. The great Churches of the world are the growth of centuries, sometimes; and the man who builds a tenth part of a Church well, leaves a truer and better monument than he who builds it all, meanly. I had rather put an unhewn pillar in, rough with scars of its splitting from the virgin rock, and let a third generation shape the shaft and carve the chapiter, till the faces on it speak and the flowers in it smell; than shape, out of sanded wood or moulded plaster, the fairest lie that ever seemed to support what would crush its unreality into powder, if the weight rested on it. * * *

And this Cathedral idea implies secondly, that a Bishop is needed in the heart and centre of his Diocese, as much as anywhere else, and perhaps more.

I honestly believe that the best work, I have done for this Diocese, has been in making more vigorous the beating of the heart of this central city; till, in feelings and in acts of sympathy, it beats with stronger and warmer pulse to the remotest mission in the jurisdiction; in drawing together and drawing out the churchly feeling of the cities of Albany and Troy; in founding St. Agnes' School, and in this very faint beginning of Cathedral work and Cathedral worship. It has involved harder blows, struck and taken, and warmer fires lighted and felt, than ever this old furnace knew. But the forging has been good, as far as it has gone, and I have faith to believe that strong arms will strike, and warm fires will kindle yet, to make more shapely and enduring work than has yet been attained; to accomplish larger and better plans and means, for the glory of God and the good of men. I want you, my well-beloved of the clergy and laity, to realize, that what the Bishop is doing here, and what he has been helped to do by the generous confidence of a friend now at rest in Paradise, and of living friends who have rallied about him, he is doing, not for the advantage of the Churchmen of this city. They feel it, of course, and they deserve some return for what it induces and incites them to do. But the work done here reacts sensibly, practically and directly upon the Diocese at large. * * * The true Cathedral is the Bishop's Church, whose preaching he oversees and in part discharges, and into which he gathers for ordinations,

for Synods, for Conventions, for important meetings of Diocesan interests, clergy and people. * * *

There is neither time nor need to impress upon you what is my only reason for desiring the adaptation, and then the adoption, of the Cathedral idea; not enhanced dignity, nor costly magnificence, nor leisurely repose, but a workshop for more and harder and more telling work, whose blows, struck here, shall ring and reproduce themselves through every nook and corner of the Diocese; along its northern river bank, and through its central forests into its western mountains and down the valleys of its Southern boundary. * * *

What we want is not transplantation, but indigenous growth. For this American branch of the Holy Catholic Church must be not a servile imitation even of its mother, but taking and owning all its authority, and its rich inheritance of Faith and Orders and Worship, we must make ourselves *'αυτοχθονες*, sons of the soil, in all details of adaptation to the conditions of the time and place in which we live.

On the 14th day of January, A. D., 1874, I had the pleasure of welcoming the Convention to the Cathedral Chapel.

Our little building was put to one of its legitimate uses as the gathering place of the Church in the Diocese. It represents the centring of people and work always; and it is always ready for this practical demonstration of what it longs to be.

The organization of our Cathedral body has occupied a great deal of time and thought this year. I have considered it one of those things that could be safely left to grow, itself, into its material shape of stone, in God's good time. The desire to have a hand in this part of the work, I confess, is very strong, but is, I trust, without impatience. If God shall count me unworthy of it, and give that privilege to my successor, I am quite content. All of it that is material must be the work of time, and no man can more than begin to do it. But the constitutional construction, and the spiritual upbuilding, we have fairly begun. These more important parts of the whole organism cannot be left to grow by degrees. I am perfectly aware that the easy and irresistible tendency on the part of incredulous people, is to mistrust so much on paper; and, also, that the cheap tribute paid to all this labour, by unkindly and unsympathetic prejudice, is the easy contempt of a sneer. To the latter argument, pity for an uncomfortable temperament, chiefly painful to its possessor, is the only answer. To the incredulous and distrustful, the single appeal is to the future on whose verdict we patiently wait; and to the experience of the past, within whose dusty archives are the well-thumbed plans of the architects, consti-

tutional and constructive, of other days—like Hugh Lupus at Chester and Lanfranc at Canterbury. The plans and planners are forgotten now, in the realities of the great corporate bodies and Cathedral buildings of the world. And yet, but for the plans, and without the planners, both visionary, I doubt not, in their age, the results would not be now. I can only say for the Constitution and Statutes that, without any servile imitation, we have sought to retain the characteristic features of the Cathedral Chapter. We have introduced the very important element of lay membership, with rotation in office; and we have brought the Cathedral, through its General Chapter, which is the electoral body, into constant contact with the whole Diocese by its chosen representatives. * * *

Our life here has begun, as all life does, from the inside, to work out, by degrees, and grow into its outer covering; in which, as when the breaking kernel grows into the tree, shelter of leaf and fragrance of flower and lusciousness of fruit shall witness to all men the power that was in the seed.

Extracts from the "Story of the Cathedral."

[*From the Cathedral Register.*]

ON the 2d of December, 1868, the primary Convention of the newly formed Diocese of Albany, which had come into existence on the 15th of November of that year, met in St. Peter's Church, Albany, the venerable Bishop of New York presiding and being the preacher. On the evening of the second day, Thursday, the 31 of December, the Rev. Dr. Doane, then the Rector of St. Peter's Church, was elected Bishop of the Diocese by the joint vote of the Clergy and Lay delegates on the ninth ballot. The Bishop was consecrated in St. Peter's Church, Albany, on the feast of the Presentation, February 2, A. D. 1869.

Entering upon the active administration of the Diocese, and considering in what way the Church could be best strengthened at its centre, the Bishop determined to begin as soon as possible a Church School for Girls, and St. Agnes' school was opened in Columbia Place in the autumn of 1870. Meanwhile, the committee who were entrusted to find a proper Episcopal residence, selected the present house in Elk street; and almost from the moment of his coming to live in this house, the Bishop saw that the property lying on Elk street above Hawk street, from its central and commanding position, was admirably suited for the location of the School and other Institutions which might grow out of the Bishop's office and work.

This property was bought by the late Mr. Erastus Corning and the promise was given that it should be deeded to such Corporation as the Bishop might form, when he succeeded in getting the necessary money to put up the school building. The Corporation was chartered under the title of the "Corning Foundation for Christian Work, in the City and Diocese of Albany."

During the winter the necessary money, $50,000, was by dint of hard work secured, and on Easter Day, A. D. 1872, the Bishop offered on the Altar of St. Peter's Church the deed of the land, with the subscriptions for the building of St. Agnes' School.

On the 19th day of June, 1872, after the graduation of the first class at St. Peter's Church, Albany, the Bishop laid, with a special service, the corner stone of the new building, which was ready for use, and was actually taken possession of by the School, on the 1st of November in that same year.

The question of a place of worship for the children had now to be considered and decided upon. The decision reached involved the deliberate laying out of the plan of a Cathedral organization.

On the corner of the piece of land (the Hawk and Elk streets corner) which Mr. Corning had given, there still stood the disused and dilapidated remains of an old machine shop, a part of the great Iron Foundry of the well known Townsend Brothers' firm which had been established in Albany for many years. A proposition was, therefore, made by the Bishop, to make this place available as an immediate and temporary place of worship, until the whole idea and scheme of the Cathedral, with its general Institutions of Education and Mercy, and its incorporation and organization, could be carefully considered. There was little time lost in pulling down several of the roofless stories, where swallows and bats had had undisturbed possession for so long a time, and the building was roofed over at its present height, floored, glazed, seated, and made usable, at as small

expense as possible. The Churchly furnishing of the Choir and Sanctuary were also as simple as they could well be—the Altar slab designed by the Rev. J. H. H. Hopkins and made entirely of marbles of the Diocese, being the only exception; as the Bishop desired that that should form a part of the Altar of the future Cathedral, and should be the first thing given towards it. It was thegift of members of the Ross family in Essex.

The Bishop meanwhile, acting under the advice and consent of the Standing Committee of the Diocese, had addressed a letter to the Clergy of the city of Albany, stating that he proposed to establish and open this new place of worship in the Autumn—and adding, "I have been led to this by the spiritual needs of the increased number of children whom we expect to gather into the new building of St. Agnes' School, and secondly by the prospect of beginning a free Church which shall grow hereafter into the Cathedral of the Diocese and be a centre for its general Institutions of Education and Mercy."

On the eve of All Saints Day, at five o'clock in the afternoon, the household of the School left their quarters in the two rented houses in Columbia Place, walked up Elk street, and entered All Saints Cathedral Chapel for their evening Office, and from there went to the school room of the new building The lighting of the fire on the Hearth-stone of this Home for Christian Education was a dignified and solemn ceremonial, with Prayers and Hymns and the singing of the Doxology, followed by a few words from the Bishop of thankfulness for what had been accomplished and of hopefulness for all that might be in the great future. This custom of the Fire-lighting has been kept up on each recurring anniversary ever since, with ever increasing thankfulness; and the hopefulness, in many ways, has been realized. It has come to have a strong association and deep significance to many women, and in every part of the country, on every Hallow E'en, many hearts earnestly join in the simple service and social gathering, which they know is being held in the School room of St. Agnes.

The next morning, All Saints Day, 1872, the Bishop formally opened "All Saints Chapel" with the Litany, Sermon, and Celebration of the Holy Communion. And so the Cathedral project took its first visible form and shape.

The Rev. C. W Knauff, who was one of the Clerical Staff of the Cathedral in 1873, trained and made ready here the first Choir of men and boys in the Diocese, and too much praise cannot be given to his patience and pains, and to his musical zeal and ability. * *

In March, 1873, the Legislature of the State passed an Act incor-

porating "the Body known as the Cathedral of All Saints in the City and Diocese of Albany, with powers to maintain and manage a Cathedral Church and its appurtenances in the city of Albany, in accordance with the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America, together with such other Cathedral Foundations, Schools, Faculties and other Religious works as may be properly connected therewith, in and for the said Diocese." The act required that the Bishop should be President of the Corporation and that five of the Trustees should be Laymen. It provided, also, that it "could enact its own Constitution and Statutes, and that the seats for the worshippers in the Cathedral should be forever free."

It is a great satisfaction to realize, that as a matter of history, this Diocese took the lead, not, of course, in the idea of having a Cathedral, for it is believed that Bishop Armitage, of Wisconsin, was the first promoter of the idea, and some few other Dioceses had taken existing Parishes and turned them into Bishop's Churches, but in securing the legal corporation of the Cathedral upon true Cathedral lines, in adopting the most complete Statutes that exist to-day in the United States, and in giving to it real and due recognition in its organic Constitution.

The first Chapter formed after the passing of the act of incorporation consisted of the Bishop, the Rev. John Townsend, Chancellor; the Rev. E. T. Chapman, Treasurer; Orlando Meads, Vice-chancellor; S. E. Marvin, Vice-treasurer; Erastus Corning, George Evans, Thomas Hun and A. Bleecker Banks, Lay members.

The number of persons who enrolled themselves formally as members of the Cathedral in the beginning was very small, not more than thirty persons, besides the members of the School; so that no Parish in the city was seriously weakened thereby. And the Bishop predicted then, what has since been amply verified, that every Parish in the city would be *strengthened* by the planting of a great Church centre of work and influence.

The financial panic, which began in 1873, lasted for many years and postponed the hope and possibility of even the first steps that had been generously planned and purposed towards the building of the future Cathedral.

Nevertheless, the little nucleus of the Cathedral congregation was steadily added to, year by year; although it was always a surprise to everyone when any new comers passed by the many dignified and beautiful Churches of our own Communion, or of other bodies, and became regular worshippers in the old foundry. But many did;

and in 1878 it was found necessary to enlarge the "machine shop," (for it had been impossible ever to obliterate by paint or wash the sign which it had borne for so many years, and the Bishop was always secretly pleased that it refused to give up its old name and purpose), to accommodate the congregation. * * *

The Bishop founded the Diocesan Sisterhood in 1873, and gave it its name, "The Sisterhood of the Holy Child Jesus," to denote that its work should be first and chiefly devoted to the care of children. Some of its members began their work in the School, but it soon reached out in ministrations to sick and suffering children — and from *the care of one poor child* has grown the whole great work of the Child's Hospital, with all its kindred houses.

The Child's Hospital, for which money was begged and gathered in various ways, accommodates seventy-five children, besides furnishing a home for the Sisters. To this has been added St. John's House, for quarantine purposes, given by St. John's Church, Troy. In 1883, St. Margaret's House was undertaken for the care of babies; in 1884, St. Christina's House at Saratoga for convalescent children in the summer, and for the training of older girls in winter, was a special gift to the work from two persons. St. Christopher's House for babies, and the work at St. Paul's, Troy, in the Martha Memorial House, show how the Sisterhood has increased in numbers and earnestness; and what strength and growth this part of the Cathedral organization has made in fifteen years. * * *

At first, it had been proposed that the Cathedral should be built either upon the site of the present Chapel, or on the other end of the School grounds, which land Mr. Corning had secured soon after the completion of the school. But it was found that, from the nature of the situation, any building of such weight would be very much more expensive to build, because of the necessary foundations. Mr. Corning had, therefore, purchased the land on the opposite corner of Elk and Swan streets and was holding it for future needs. Unfortunately, it had not been possible at that time to buy all the land that was desirable, and this fact added probably some years of delay to the beginning of the Cathedral, for no steps could be taken till land enough was secured.

The Bishop had already begun to get subscriptions. The Lay members of the Chapter subscribed $1,500 each, payable at stated times. Other members of the Cathedral congregation gave the same sum, and many others gave in proportion.

The first great cheer in the matter of *Diocesan* interest in the Cathedral, came to the Bishop from Troy. He called a meeting of

Laymen there, and though expressly stating that there was no intention of asking for money at that time, at the close of the meeting several gentlemen came forward and pledged certain amounts; and when the Bishop afterwards solicited individual subscriptions, he was met in many cases with generous interest and gifts.

Slowly, for it was the work of only one man added to all his other labors, but steadily, the amount grew, and, even with more work and worry and wear, arrangements were at last made, by which the additional land, which was held in small lots by many owners, was bought.

It required the most careful and painstaking "searchings" and laborious pursuit of every sort of legal technicality to bring this about, all of which was most generously given by Mr. Marcus T. Hun. And on the 30th day of June, 1882, at the close of a long visitation, the Bishop received at Plattsburgh this telegram.

"ALBANY, N. Y., *June* 29, 1882.

"*To Rt. Rev. Wm. C. Doane:*

"The conveyances of the Cathedral property have all been executed and recorded. The title to the entire property is now in the Cathedral.

"MARCUS T. HUN."

The Te Deum of thanksgiving that went up from the Bishop's heart cannot be put into words. The telegram was framed in oak, and has ever since been upon the Bishop's library table, and one of these days it will hang in the Chapter room of the Cathedral, as a bit of its history.

These preliminary steps having been settled, the Chapter then decided to put the plans for the building into the hands of two architects for competition; Mr. Richardson and Mr. Gibson. Their respective plans were carefully considered, and Mr. Gibson's was selected as being in all ways best adapted to the needs and possibilities. Mr. Richardson's plan was grand and dignified, but not suited to the circumstances of the case. Of Mr. Gibson's beautiful design partly carried out, and so effective even in its unfinished condition, one does not need to speak, since it is before the eyes of all.

The Chapter was unwilling to begin to build until at least $100,000 had been pl dged, and the Bishop, after passing a summer of intense sorrow through family bereavement, gave himself with renewed effort to the work. * * *

To give evidence of the end which Cathedrals have served as

guardians of Civil and Ecclesiastical history, the idea of making the pillars, Memorials of men who have been marked in the service of the State and Church was suggested, and so readily appreciated, that twenty-four pillars were soon given and assigned to this purpose; and to the commemoration of others, both women and children, associated with the Diocese or with the Cathedral.

By the early Spring the requisite sum was secured, and preparations for beginning the work and the laying of the corner stone were speedily made. That event is of so comparatively recent a date that one needs to say less about it. But this sketch is history, after a fashion, and so we record that, "on Whitsun-Tuesday, June 3, 1884, the Corner-stone was laid by the Bishop," and add, from the papers of the day this paragraph.

"The procession, headed by the Tenth Regiment Band, consisted of the Albany Burgess Corps, the Governor, Adjutant-General Farnsworth, the Mayor of the city, and members of the Common Council, the Choir of the Cathedral, the Clergy of the Diocese, visiting Clergy in surplices, and other clergymen of the city, the Bishops of Springfield, Fond du Lac and Central New York; the Bishop of Albany, the Chapter of the Cathedral, the Architect, the Faculty and students of St. Stephen's College, Divinity students, Wardens and Vestrymen of parishes, and officers of organized missions, and other invited guests, the Cathedral Guild, the men of the Cathedral congregation. The procession left the Cathedral chapel at 2:45 o'clock, the Choir and Clergy chanting Psalm 122, *Lætatus sum.* Arriving at the place, where a great concourse of people was waiting, including the Governor (now President Cleveland), the Mayor and other city officials, the members of St. Agnes School, the students of the Boys' Academy and a host of others from near and far, the service was completed. * * * '

The work of the Summer was the laying of the foundations for the whole building, towers and all. This was covered in and nothing more was done until 1885. In this year the Choir walls were carried up and the foundations of the Pillars put in, and then work stopped for lack of means. * * *

In February, 1886, the Bishop called a meeting of the women of the Cathedral, at which was organized the Woman's Diocesan League, and from that have come results far greater than even the $30,000 which they have raised in two years. For it is not too much to say that the determination of the Chapter, this last Autumn, to finish the Cathedral by means of the mortgage which they felt it safe and wise to put upon it, was largely due to the confidence which the

women had inspired. During this long struggle there had been one effort made which must have special mention here, because it was on the same line of working. God put it into the heart of one woman, Mrs. Abraham Van Vechten, to try "to make bricks for the Cathedral" by getting her friends to pledge a small sum of money monthly or annually, and to this effort of hers is due the gift of $1,000, to which sum it had amounted in 1887, when it was paid over to the Treasurer.

Under Mrs. Corning's wise and energetic guidance as President, led by her own generous and self-sacrificing devotion, and with able and earnest assistance from the Vice-Presidents and other officers, the "League" has extended over the whole Diocese. It has made the Cathedral known and understood by hundreds of people, who neither knew nor cared about it before, and has accomplished just the end which the Bishop so earnestly desired—the realization of the idea, that the Cathedral is for the whole Diocese. * * *

Of course, the very idea of a Cathedral presupposes a Staff of Clergy, each with his own separate and prescribed work and duty—the Dean, the Precentor, the Chancellor, the Treasurer, Minor Canons, Honorary Canons, etc. But with no endowments, and no money except what came through the Offertory, it will be seen that these offices could be filled only in part, and with such combinations of work as were necessary and possible. The changes in the Clerical Staff of the Cathedral have not been more numerous in proportion to the places that have had to be filled, than they are in most parishes in these days.

It is a period of fifteen years. During that time the office of Dean has been held by two people, until just now, when the election of Canon Robbins makes it three. The Bishop practically did the work and duty of a Dean up to the time when the Rev. Mr. Haughton was appointed the first Dean by the Chapter, in 1876. He remained until 1880, doing most faithful and excellent service; but both the climate and the duty were more severe than his physical strength could bear without injury, and a call coming to him from Yonkers he accepted it, as a more centralized and lighter work. The Rev. Mr. Norton was elected Dean in 1883, and held the position till 1885.

The office of Precentor has been filled three times, by the Rev. Mr. Knauff, the Rev. Mr. Coan, and the Rev. Mr. Fulcher, the present Precentor.

There have been two Chancellors, the Rev. Mr. Townsend, who held the office without salary, while he was in Albany with-

out parochial charge, and the Rev. Dr. Dean, who discharged the active duties of the office with great ability and self-sacrificing devotion, both in his relation to St Agnes School and to the Divinity students of the Diocese, up to the time of his greatly lamented death. The Rev. Mr. Chapman has been the Treasurer from the beginning of the work.

There has been much earnest work done by the women of the Cathedral, who organized and carried on for many years the first Industrial Society in the city. The first branch of the Woman's Auxiliary in the Diocese was started here by Mrs. Norton, and there has been a great deal of work among the poor besides. The Cathedral has supported its own work and services, and in the matter of giving, its record is certainly no mean one. From the beginning, it led the whole Diocese in gifts to Diocesan Missions, averaging a thousand or more dollars every year; and to every canonical obligation and every charitable and Diocesan work it has always given generously.

The Cathedral, in its provisional building, is, of course, utterly unfinished. Its walls are only carried up to the Triforium, which becomes for the time the clere-story, and it has only a temporary wooden roof. The western front is finished only in brick, as are also part of the transepts. The western tower and the central tower are left to the future. None of the vestries or choir rooms, or cloisters are to be built now nor the Chapter house. The space underground will be utilized for the present for robing and choir rooms. But all that is done permanently is most substantially done, and the Cathedral already begins to be of great historical and personal interest.

The chief thing lacking in the building is the adornment of the East End, and the Chapter feel that its bald and bare appearance needs excuse and explanation; for it ought, of course, to be the most beautiful part of the Church. That it is not, is due to two facts. The upper part of the east wall is temporary, being of brick outside and inside. Below the window the brick work was meant to be only the back ground for a Reredos, which was promised four years ago, at the time of the laying of the corner stone. Too late to make any effort to secure it by any other means, it was found that the promise would not be fulfilled. It is *the* feature, most important to the effect of the building, that remains to be provided.

The mullions of the east window are of wood and temporary, because part of the east wall is carried up in brick, and it was supposed that the glass also must be temporary; but as the five lancets of this

window are identical in size and shape with the window of the finished design, the stained glass *can* be given; and it is hoped that it may be before long, to make this portion of the Cathedral more seemly and beautiful, as becomes its dignity.

And now as the hour approaches when the Cathedral passes out from the poor mean cradle, which might well have cramped and dwarfed it hopelessly, but for God's mercy and goodness, into the larger room and atmosphere of the new and beautiful building, stately and dignified even in its unfinished condition, let us humbly thank God for past blessings, and enter into the work which lies before us, with renewed courage and fuller consecration.

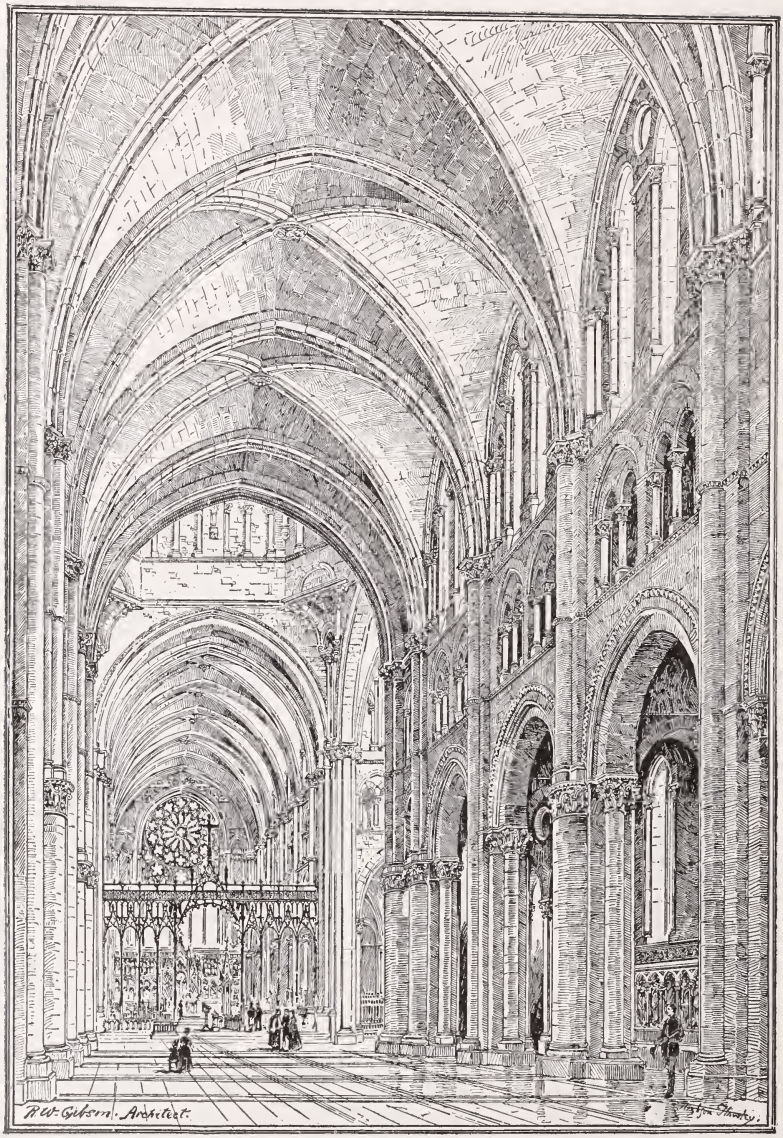
THE SUBSCRIPTIONS.

Apart from all the special gifts that have made the interior of the Cathedral already so complete and beautiful, something must be said of the character of the subscriptions toward the General Fund. They have ranged in amount, from the $80,000 gift of the land, and the single subscription of $10,000 (of which there was but one), to gifts from children and poor people of $1.00 and less, and they have come not only from every part of our own country and Diocese, but from England and Italy and Australia, in many cases quite unsought and unexpected.

THE WORKMEN.

The first work on the building was done by Messrs. Norcross & Bros.', in laying the foundations. Since that all the work has been done in the most thorough way under the direction of Mr. John Snaith, and under the careful and constant supervision of Mr. John Pellett.

The makers of various articles of furniture having been mentioned in this book, it is but right to say that the beautiful carving of the capitals of the Pillars and of the Pulpit is due in great degree to the real artistic feeling and interest in his work of Mr. Lewis Hinton.


R.W. Gibson. Architect.

The Cathedral from an Architect's Point of View.

[*From the Cathedral Register.*]

THE selected design was chosen as a beautiful rendering of the early type of Gothic architecture, as well as an eminently practical scheme for meeting immediate needs in the provisional building. It is the one submitted by Mr. R. W. Gibson, an architect, then residing in Albany, but now of New York. His previous training and experience is in some degree reflected in this work. The building is planned upon the general lines of an English Gothic Cathedral, as being the most natural and appropriate type. But there are several important modifications made to meet the altered circumstances of time and place and ritual. Most notable among them is the widening of the central nave at the expense of the side aisles. Architects have for some years been struggling with the problem how to retain the pillars and arches, which constitute the chief glory of a Gothic Church, without subjecting a large proportion of the congregation to the discomfort of having to sit behind pillars which hinder sight and sound. In some other experiments the pillars have been shorn of almost all their strength and beauty, and attenuated to mere posts with this object. In some modern churches the difficulty is simply ignored.

The English School of Architects had made some experiments in the direction of narrow aisles, and the architect of the Albany Cathedral, with these experiments doubtless in view, has restored to the main arcade and pillars all their old-time magnitude and solidity, as being the most essential thing in Cathedral architecture.

The side aisles being required for passage ways only, their seclusion by massive columns is an advantage rather than a detriment.

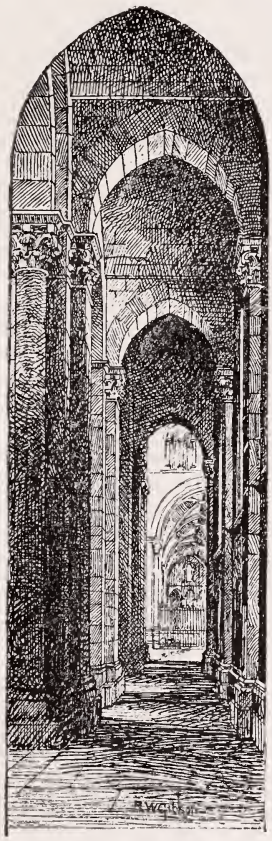


PRESENT NAVE, LOOKING EAST.

The pillars are, in the nave, seven feet across their greatest diameter and the chief requisite in the design, dignity, is secured by imposing size. The nave is 44 feet wide from centre to centre of columns, and every person in it is seated in full view of the pulpit and Altar.

The transepts, with a width the same as that of the nave, are restrained for similar reasons to a moderate depth, and have aisles on their west sides only, and in these the pillars are so arranged that the clear openings radiate from the position of the pulpit.

The nave and crossing together give a length of about 150 feet. The choir is about 90 feet long and a little narrower than the nave. The porches of the front add 20 feet, and the ambulatory and east walls about 10 feet, so that the total



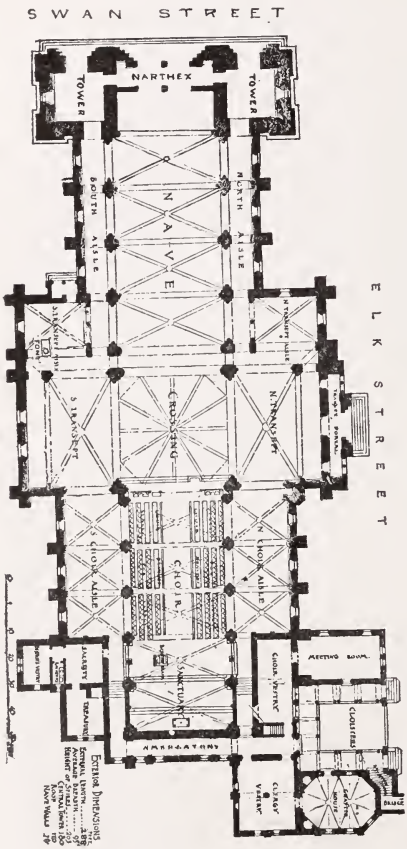
NAVE AISLE.

length of the building is 270 feet. When it is remembered that most of our Parish churches are only 90 or 100 feet long, it will be seen that this is indeed a noble size. It is, in fact, the maximum at which the whole space is serviceable. Additional length would be advantageous upon æsthetic grounds only. If added to the nave the western end would be beyond hearing. If put on the choir, the Altar would be out of sight. The height of the vaults of the finished design will be about 70 feet; following the rule of proportion, discovered in the most beautiful ancient Gothic buildings. Besides these primary dimensions, many secondary proportions are regulated by a similar rule which is no doubt founded upon those limiting physically the angle of convenient vision. The provisional building is nearly the same height internally, not having the double roof with spaces which will in future be built.

The interior has been first described, because Gothic is essentially an internal style. The inside of all the magnificent structures of the middle ages was carefully evolved and studied, while the outside generally was designed to meet the needs of the features within And this has been done at Albany. The windows, for example, are placed and apportioned from within always. The buttresses have to follow and serve the arched and vaulted ceilings, and, in fact, exist only for them; and so on throughout the body of the building. The tower and spires are external features simply, and have little or no internal use.

All Saints' Cathedral is to have, at the west end, a pair of noble towers, grouped with that old-time fitness, which proclaims the

chief portal between them. They will rise from foundations of unusual massiveness (each one more than 50 feet square), buttressed by piers 12 feet square at each angle. Upwards they diminish in studied proportion to the octagonal belfries and spires 210 feet high. These, with the triple portals across their bases, form the most elaborate parts of the external designs. The central doorway is 30 feet high to the main arch, and is surmounted by a gable with carved cross 52 feet above the sidewalk. Behind this and over it the main gable will rise to a height of 112 feet, ornamented by the great traceried window 25 feet in diameter. The rest of the design is less ornate, the principal feature being the central lantern covering and lighting the crossing. This rises above the roof in an imposing octagon 46 feet across, with a story of double windows, surmounted by a steep roof, not attempting spire-like character, and not rivalling the western towers, but about 175 feet from the ground to the ornamental cross at the top.



The east end is square, according to the precedents of the ancient English custom, with a large and rich traceried window for stained glass over the Altar.

In style the building belongs to the first period of pointed or Gothic architecture. While this style was, and is truly international, each country shows some variety of character due to differences of climate and habits.

A somewhat Spanish character has been adopted in this design for various reasons. In the first place, the intense heat of the summer and the cold of the winter are best met in a building of massive construction with windows of moderate size; and, in the second place, the necessity of economy pointed to a style where effect is obtained by dignified masses of material, rather than in elaborate ornament by high-priced skilled labor. And the Spanish is a very appropriate and beautiful type of the early Gothic, nearly allied to the Romanesque which has become a modern national type in America. This choice of style having been made, it was determined to concentrate the exterior richness in certain places, each one a focus, so to speak. For the exterior, this is at the west end, with an echo at the east or sanctuary end. Within, the choir is richer than the nave and transepts, with the same feeling; and in the choir all the ornament leads up to the Altar and reredos with the grand traceried east window.

The style permits of considerable richness in carved and moulded work, while it does not absolutely demand them. Therefore it lent itself readily to the scheme for building a provisional structure which should be a part of the future complete edifice; that is in such a way that very little would have to be taken down.

This requirement has been met as follows:

First, all the foundations were laid, including those for the western towers. This was a considerable expense, as they are necessarily proportioned for the complete structure. They are calculated to carry a total load of 28,000 tons. Then the pillars and arches of solid cut stone were built, and the wall surmounting them up to the sill of the triforium.

The outside walls were all built to the same height; all these walls ranging from 3 to 3½ feet thick, are designed hollow, the outer portion of stone, and the inner of brick, destined to have marble, or mosaic or painted finish at some future day. Of the end walls of nave, and transepts, only the inner or brick half is built, leaving buttresses and bonding places for the future addition of the outside stone. All of the western porches and towers were deferred. This completed a large portion of the internal stone work and enclosed the whole building with walls.

Then the outer half wall of the triforium was built (which is the brick part to be eventually hidden by the aisle roofs), and the temporary aisle roofs were put on below it instead of above, and the triforium thus converted into a temporary clere-story of brick. Above this a temporary roof is put over the whole with only a small



PRESENT EXTERIOR, NORTH SIDE.

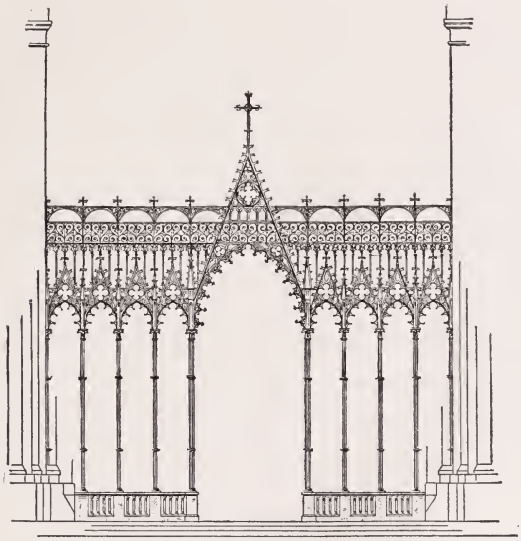
ventilating fleche or spirelet by way of ornament. But this fleche, small as it looks, is, with the cross, 50 feet high above the roofs, and the top is 131 feet from the ground.

The roof is of open timbers of simple but effective provisional construction. The temporary floor is also of wood. In the choir, however, the permanent fireproof floor of steel beams and brick arches with mosaic pavements is laid. The Altar is one large block of Scotch stone 12 feet by 3½ feet by 2½ feet. The Altar pace and steps are of Tennessee marble.

The seats are chairs of special design arranged in rows so that crowding will be impossible. The building is heated by two steam boilers in the basement. Other portions of the basement are fitted for choir room, vestries, etc. The work of this, the last contract, together with several special gifts, completes the provisional building ready for divine service.

The rear stalls for the clergy in the choir are of beautiful carved antique work brought from a Belgian Church and presented to the Cathedral. The Rood screen is the finest that ever has been made in this country. It is of iron and brass upon a Scotch stone base. The height is 30 feet, with an ornamental cross rising to 40 feet above the floor.

The choir aisle windows are filled with stained glass. The Nave aisle windows are filled in similar style, but the windows in the ends of Nave and Transepts, instead of being the imposing ones of the complete designs, are reduced in size because of the lesser height of the walls, and so are not yet of proper proportions. The east window over the Altar is so arranged that its glass



THE SCREEN.

can be a part of the future and permanent window, so that stained glass may be used and afterwards transferred to the stone mullions.

The seating accommodations are as follows: Stalls for clergy, 153; stalls for choir, 50; seats for congregation, 1,500 permanent, with possible increase for special needs to 2,300; total accommodation, 2,503. No galleries will be used.

There will be several buildings partly detached around the eastern part of the Cathedral. The Chapter House and clergy and choir room will be on opposite sides of a small cloister, and to the south the treasury and Bishop's vestry. These are not yet built, and where they will be, there are blank brick walls. But it will be seen that an enormous task has been accomplished in a very dignified way at a very moderate expense; and the persevering energy which has done this in the face of all difficulties, may be trusted to supply, one by one, the things which are yet wanting, and to complete in grandeur and beauty this noble House of God.

The Building and its Furnishings.

THE first thing to be noted is the selection and securing of the site for the building. One of the pillars in the Cathedral, by direction of the Chapter, records the fact that the land upon which the Cathedral of All Saints stands is the gift of Erastus Corning, "in memory of his Father and Mother." This was the first great act of encouragement, making possible everything else that has grown up. Standing a little above and a little back of the Capitol, and open entirely on the north side, it commands, by its height, and crowns the City. The western and southern sides are more shut in, and at the eastern end there are two vacant lots, on which it is intended some day to build the Choir rooms and Chapter house. It has the great advantage of central situation, with sufficient withdrawal from the business streets to be somewhat quiet, and is in immediate connection with the School, the Sisters' House and Hospital, and not far from the Bishop's residence.

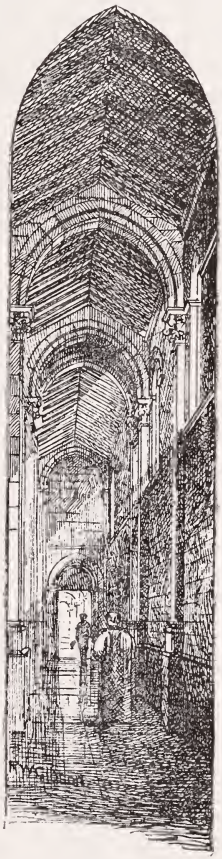
THE CORNER STONE.

The corner stone is the gift of Margaret Condit, in the name of Margaret Doane Gardiner. It rests under the northeast pillar of the Sanctuary, and is seen from the ambulatory. On it are carved, besides the inscription, the cross and three Marguerites, representing three generations that have borne the name. The inscription is as follows:

In the faith of the Holy and undivided Trinity; Father, Son and Holy Ghost. Holy, Holy, Holy, Lord God Almighty;
and in pious memory of all the faithful departed;
This Corner Stone is laid, June 3, A. D., 1884, of the Cathedral of All Saints, in the city and Diocese of Albany.
"Make them to be rewarded with thy Saints in Glory Everlasting."

THE ALTAR.

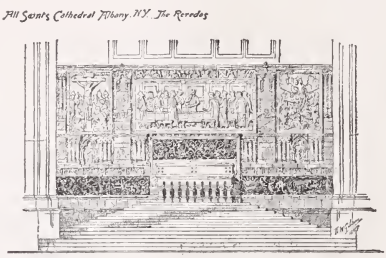
The Altar is a solid block of Carlisle stone, 12 feet long by 3 feet 6 inches high, and 2 feet 6 inches in depth. It is the memorial gift of the Sisters of the Diocesan Sisterhood, and is to be carved by them as time goes on. The Altar pace, also their gift, is of Tennessee marble, and has cut on it the three words, "agens, ardens, sapiens," representing the initials and the meaning of the name of the Sister whom this gift commemorates. On the end of the pace is the date "Feast of the Epiphany, A. D., 1877," and the word "Alleluia." The Altar rests upon a separate, solid foundation of stone built up from the ground. Set into this solid stone is the Mensa, which has been used in the Cathedral Chapel from the beginning. It is a block of Essex County marble six inches thick, and inlaid with different colored stones from the quarries on the shore of Lake Champlain. It was designed by the Rev. Dr. Hopkins and given by Mr. James B. Ross in loving memory of his wife.



AMBULATORY.

THE VESSELS.

The gilt Chalice and Paten and the large Flagon are the gift, made fifteen years ago by Mr. Erastus Corning, Jr., in memory of his Mother. They were made in London by Barkenstein from designs by Bodley, and are very beautiful. The Chalice and Flagon are both quite richly jewelled, the knob of the stem in the Chalice being a single amethyst. The inscriptions are in Latin; on the Paten, "O taste and see how gracious the Lord is;" on the Flagon, "Thou shalt give them to drink of Thy pleasures as out of a river;" on the Chalice, "The Lord Himself is the portion of my cup." The silver Flagon is the gift of Miss S. W. Barnard. The inscription is, "In memory of my mother, Catharine Walsh Barnard, All Saints, A. D., 1876,



DESIGN FOR REREDOS.

S.W.B. 'They shall hunger no more, neither thirst any more." The silver Chalice was given sixteen years ago by the first graduating class of Saint Agnes School, and bears the inscription, "Ex dono" primitiarum Sanctae Agnetis Scholae Almae Matris," with the legend, "The Communion of the Blood of Christ." The Water Cruet, given by Mrs. E H. Dorigo, is of glass, set in and banded with silver, in which are inserted jewels, and on which are put, without alteration, some rings given for the purpose. It is inscribed, "In memoriam, "Felice Dorigo, C. S D., Beati Mundo Corde."

ALTAR FURNISHINGS.

The Candlesticks are the gracious gift of English friends, made from the same design as those recently given by Mr. Cavendish Bentinck for the Altar of St. Paul's Cathedral in London.

Of the Altar cloths, the white is given by the Bishop and his family in memory of Margaret Harrison Doane; the green by Mrs. R. S. Oliver and Mrs. Edward Bowditch; the red by the Sanctuary Committee, and the violet by Mrs. Legrand B. Strang, of Amsterdam. Until provision is made for the permanent Reredos, a Dossal will be hung against the east wall. The white and red Dossals are the gift of the Sanctuary Committee; the green, made of old Florentine Cinque Cento silk, with crowned lilies, is given by the Rev. Canon Tibbits, and the violet by Miss Robbins' Bible Class.

The brass book-rest on the Altar was given by Mrs. Daniel D. Barnard, and the large Altar service books by Miss E. W. Boyd.

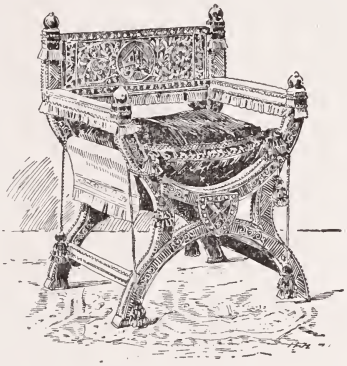
The Credence Table is the gift of Mrs. Erastus Corning, Jr., with the inscription: "Gertrude Tibbits Corning, in the dear memory of her grandmother, whose name she bears. 'Melchizedeck, King of Salem, brought forth bread and wine.'" In its first estate it is simply a shelf of solid stone, supported upon columns. It is to be carved with more elaborate ornament.

The Altar Rail is the gift of Mr. George Foster Peabody and is of wrought iron, made by Williams, of New York, from the Architect's designs.

Full sets of Altar Linen have been given by Miss A. V. R. Rus-

sell and Miss Bleakley, and the silver box for the bread on the Credence Table is the gift of Mrs. Lewis Gray and Mrs. Bispham, in memory of their father, Brigadier General Charles S. Russell. The White Chalice Veil is given by Dr. Trego and the Red by the Misses Cotrell; the White Burse by Miss Janes and the Red by Mr. and the Misses Monell, and the Violet Burse and Veil are given without name. Two additional Altar vases are given, bearing the inscription: "A thank offering, S. W. B.; All Saints, A. D., 1888."

The Bishop's Sanctuary Chair is the gift of her children in memory of Mrs. Joseph C. Y. Paige, one of the earliest and most devoted members of the congregation. It bears her name with the text, "They shall sit down and I will come forth and serve them." It is a reproduction of the chair in Truro Cathedral, copied by the kind permission of the Bishop and the architect, Mr. Pierson, and was made by Mr. Christie, of London, the material being oak and heavily stamped leather.



A SANCTUARY CHAIR.

Dr. Douglas Ayres has given a large Alms Chest which bears, as a memorial inscription, the names of his father, Dr. Alexander Ayres, and his mother, Mrs. Harriet Conkling Ayres, in whose memory the gift is made, and the Rev. Dr. Tucker, pastor of the Holy Cross, Troy, has given another Alms Chest.

The capitol of a Pillar against the East wall is carved, by the gift of Miss Post, of Paris.

The illustrations of this Hand-book have been under the direction of the architect, who has given much pains and time to make them complete, and they are, in part, his gift. They have been executed by Hughson Hawley, New York.

THE CHOIR.

The Mosaic pavement of the Choir and Sanctuary is made by Burke & Co., of New York and London, and is one of the most beautiful features in the building. It is of small cubes of marble, in gray and buff colors, with architectural patterns and borders. The broad bit filling the middle of the Choir, contains, in quatre foils, the anchor, the cross and a heart, the symbols of Faith, Hope

and Charity. The pavement in the upper part of the Choir, above the stalls, is made with alternate crosses and crowns. The platform before the Altar rail is a series of palm branches; while the vine, with purple grapes, fills the broad platform near the Altar Pace, in front, on the ends and behind; symbolizing the way, by which the Saints pass, bearing the cross, through the crown and palm of victory, to the full and satisfying fruition of Heaven.

The gift of this pavement was secured through a committee, appointed at a meeting of clergymen and laymen, while the Convention of the Diocese was sitting in Troy last November, it being understood that the money was given for the pavement, and that for each $100 given, a Stall was to be assigned and marked for the Parish in whose name it was given. The Committee consisted of Rev. Drs. Battershall, Tucker and Morrison, Messrs. Ogden and McMillan, Judge Sackett and Mr. J. W. Fuller. It was appointed and took action entirely apart from the Convention, which, however, adopted at its closing session the following resolution:

"*Resolved*, that the members of this Convention have heard, with gratification, of the resolve to prosecute the work on All Saints Cathedral so that it may be made ready for worship without delay, and we hereby pledge our heartiest sympathy and support to the Bishop in his earnest and noble work.

Resolved, that in harmony with the views expressed at an informal meeting of the members of the Convention yesterday, the members of the four Missionary Convocations will gladly undertake the work of putting the 153 Stalls in the Cathedral."

The Bishop's Throne was given "In memory of Grace Parker by her sisters," and has been used in the Cathedral Chapel.

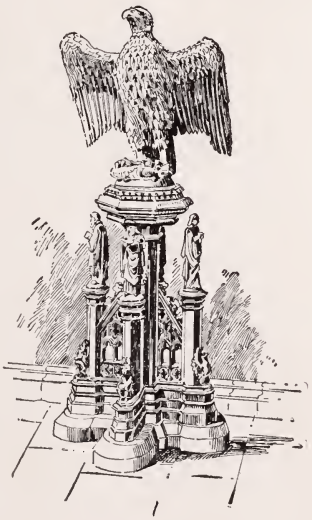
The Pastoral Staff is the same which was given by the late Mr. Beresford Hope to the Bishop of New Jersey, the father of the Bishop of Albany, and is made out of old oak, not less than 1,200 years old, from the beams of the refectory in St. Augustine's Canterbury.

Of the 153 Clergy Stalls in the Choir those which form the division between the Choir aisles and the Choir on either side, are the gift of the "Father and Mother of Christina Nichols Trask, in memory of her short and joyous life on earth. 1877–1888." The legend of the inscription being: "O sing unto the Lord a new song." They are old oak carved work, and come from a Church in Bruges, which was taken down many years ago; and the date of the carving, which is very rich and quaint, is 1655. Nothing adds more to the impressiveness and dignity of the Choir

than these beautiful Stalls. The Clergy Stalls in front of these are new and of harmonious but plain design, and are, together with the stone mosaic pavement of the Choir and Sanctuary, the gift of individuals and congregations—many of them being memorials. They are marked with the names of the Parishes and Missions, and are arranged in the order of the date of the organization of the churches. The number is symbolical, after the suggestion of the second miraculous draft of fishes, of the perfected Saints. There are forty Choir Stalls besides these.

The Screen is very open wrought iron, with brass bands, surmounted by a cross. It is the gift of her children "In loving memory of Mrs. Jane Averell Carter," of Cooperstown. It stands upon a base of Carlisle sand-stone, with carved pillars, which is the gift of a priest, "not of this Diocese." Remembering that the Screen, as the dividing line between the Nave and the Choir, represents the separation between the Church millitant and the Church at rest, it will not fail to tell the story of the thinness of the veil, since Christ "entered into it," which parts this earth from Paradise; and of the close communion in which God has "knit together His elect."

The Processional Cross is the gift of Dr. J. Albert Jeffery. The organ, being in the main what has been in use in the old Chapel, has been enlarged by the addition of two of the most telling pipes, the Bourdon and the 16-foot pipe; and still further by the gift of the other bank of keys, known as the Choir Organ, by Dr. Nathan B. Warren, of Troy.



THE LECTERN.

The Eagle Lectern is made of Riga oak, carved by Robinson, of London, after the design of the Rev. Mr. Baker, Rector of Hargrave, Kimbolton, England. It is a very noble bird, with most defiant pose, broad breast and uplifted head and eye, the feathering being carved with rare perfectness. It stands like the everlasting Gospel, firm and strong, and trampling under foot that

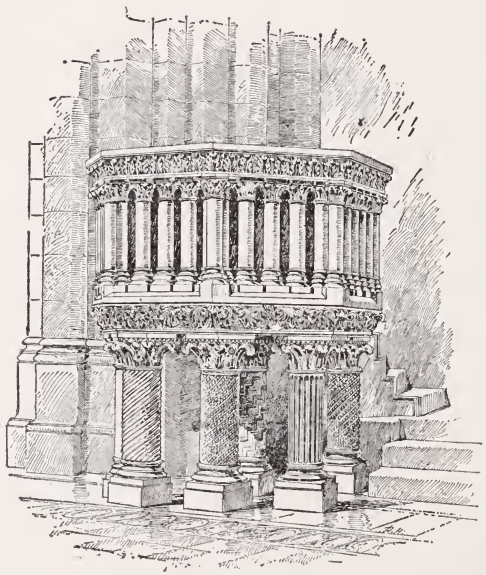
old dragon, Satan. It is the gift of Mr. F. A. Farnam, of Troy, in memory of his wife, and has inscribed upon it her name, with the legend, "In the faith of Jesus Christ, who hath brought life and immortality to light through the Gospel."

The great Bible for the Lectern is from the University Press in Oxford bound in purple morocco, and is the gift of a Clergyman of the Diocese whose initials, with the date, are stamped upon the inside cover.

The Prayer Books for the Canons' Stalls are the gift of Miss Marion E. Pecke, and through the Rector of St. John's Church, Troy, the Clergy and Choir Stalls are provided with Prayer Books from the ' Mann bequest."

It is to be noted also, most gratefully, that the Margaret Coffin Bible and Prayer Book Society of Boston, and the New York Bible and Prayer Book Society, have each given two hundred Prayer Books for the Nave.

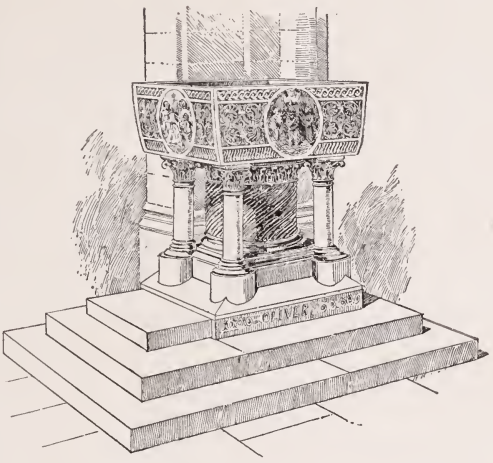
The Pulpit is a tribute to a most generous supporter of the Cathedral, Mr. James E Craig, and is given by his widow and children. It is of Carlisle stone, richly carved, very large, supported on seven variously carved pillars, like the "House which Wisdom hath builded," typifying the sevenfold gifts of the Holy Ghost; and bears the inscription, with the text, "Speak unto the people all the words of this life."



THE PULPIT.

The Font is a large square bowl, resting upon a solid central pillar which stands, with four pillars grouped about it, upon three stone steps, in the south Tran-

sept aisle, made into a Baptistery. The face of the stone is covered with carved foliage and the waving lines which always stand for water. On each side in the panels are carved four Scriptural scenes, representing the "saving by water;" two Old Testament types, the Ark and the cleansing of Naaman, and two New Testament facts, the Lord's baptism in Jordan, which "sanctified the element of water," and the little children suffered "to come unto Him," and taken up in His arms and blessed. It is "the gift of Mrs. Robert S. Oliver in the name of her children, John Rathbone, Elizabeth Shaw, Cora Lyman, Marion Lucy, children of Robert Shaw and Marion Rathbone Oliver. *Deo Gratias,* M. R. O., All Saints, A. D., MDCCCLXXXII."



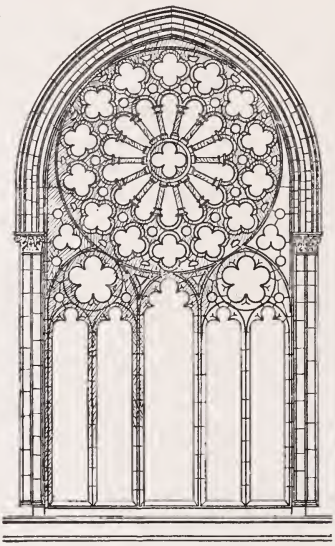
THE FONT.

The large Brass Ewer for the Font is the gift of Mr. and Mrs. William Pretyman. It is inscribed: "A thank offering for the gift of their first-born child, Margaret Amelia Pretyman. W. P., J. R. P. June 14, A. D., 1884."

The women of the Cathedral, in addition to the larger gifts, have, by dividing themselves into four large Committees, made provision for the furnishing of all the minor details, which makes the Cathedral complete in small but essential matters, and it is hardly too much to say that there are none who have not had some share in the work.

THE WINDOWS.

In the two Choir aisles the windows represent, in types and their fulfilment, the leading events in our Lord's life. It is intended to fill the five lancets of the great East window, when they are given, with subjects in the glorified Life of our Lord—the Resurrection, the Commission, the Ascension, the Session in Glory and the



THE EAST WINDOW.

Mission of the Holy Ghost. The Choir aisle windows are all from the works of Messrs. Clayton & Bell, of London, and the general idea is the presentation, side by side, of type and anti-type; surmounted by canopies of tabernacle work, a figure of a Prophet in the base and of an Apostle in the canopy; each Prophet holding a scroll with a legend of prophecy, and each Apostle a scroll with an article from the Apostle's Creed. In the tracery openings, Angels bear inscribed scrolls; the treatment being after the manner of some early glass in the transept of the Cathedral at Chartres. They are all memorials, and in this enumeration, number one is the window in the north Choir aisle, nearest to the Transept, and number four, the corresponding window in the south Choir aisle.

Number one. In memoriam Mrs. Elizabeth Wadsworth Van Rensselaer, wife of Edward Burd Grubbe. Obiit, April 17, 1886. Aet. xxxviii, "I know in whom I have believed." *The Annunciation Window:* Subjects, the promise to Abraham of "the Seed," and the Annunciation to the blessed Virgin Mary. Prophets, Moses and Zechariah; with the texts, "I will put enmity between thy seed and her seed," and, "I will bring forth my servant, the Branch." The Apostles are St. Andrew and St. Peter, with the first two clauses of the Creed; and the legend in the angel's scroll, "Hail thou, that art highly favoured."

Number two. In memoriam Mrs. Caroline Leslie Standish Weed. January, A. D., 1886. Aet. L, "Blessed are the pure in heart for they shall see God." *The Nativity Window:* Subjects, Jacob's Ladder and the Nativity. Prophets, Isaiah and Micah, with the texts, "Behold a Virgin shall conceive," and "Thou Bethlehem Ephratah, out of thee shall he come forth." The Apostles are St. Matthew and St. James the Less, with the next two clauses of the Creed; and the legend in the angel's scroll, "Glory be to God in the highest."

Number three. The gift of friends and relatives to "keep the memory of Amelia Amity Sage, who passed into the Light, Epiphany, A. D., 1877." *The Epiphany Window:* Subjects, Balaam's Prophecy and the Epiphany. Prophets, Balaam and Hosea, with the texts, "There shall come a star out of Jacob," and "I will say unto them that were not my people, thou art my people." The Apostles are St. Philip and St. Paul, with the next two clauses of the Creed, and the legend on the scroll, "Peace on earth, good will to men."

Number four. To the dear memory of William Bliss Baker. November 20, A. D., 1886. Aet. xxvii, "Who loved in this life whatsoever things are lovely, and entered early into the beauty of the Life Eternal." *The Presentation Window:* Subjects, Hannah and the child Samuel in the Temple and the Presentation. Prophets, Samuel and Malachi, with the texts, "My heart rejoiceth in the Lord," and "The Lord shall suddenly come to His Temple." The Apostles are St. Simon and St. Jude, with the next two clauses of the Creed, and the legend on the angel's scroll, "Mine eyes have seen Thy salvation."

Number five. To the dear memory of John Van Schaick Lansing Pruyn, who entered into Life November 21, 1877. Aet. lxvi. This window is given by his surviving children, John Van Schaick Lansing, Harriet Langdon, Hibertie Lansing Pruyn. *The Transfiguration Window:* Prophets, David and Elijah, with the texts, "The Lord hath said unto me, thou art my son," and "Go forth and stand upon the mount before the Lord." The Apostles are St. James and St. Bartholomew, with the next two clauses of the Creed, and the legend on the angel's scroll, "The glory as of the only begotten of the Father."

Number six. The gift of many friends, through Miss Mary H. Seymour, in memory of George Washington Dean, Priest, first Chancellor of the Cathedral. March 29, A. D., 1887. Aet. lxvi, "They that be teachers shall shine as the brightness of the firmament." *The Crucifixion Window:* Prophets, Daniel and Jonah, with the texts, "Messiah shall be cut off, but not for himself," and "Out of the belly of hell cried I, and thou heardest me." The Apostles are St. John and St. Thomas, with the last two clauses of the Creed, and the legend on the angel's scroll, "I, when I am lifted up, will draw all men unto me."

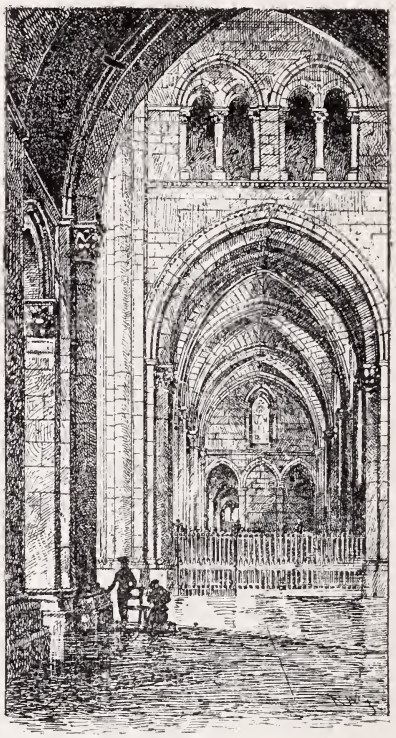
Of the twelve remaining windows, which are really the final windows of the future Cathedral, seven have been given; six in the Nave, and one in the North Transept. The whole scheme of these windows is to represent the various kinds of saints and ser-

vants of the Lord; Angels, Apostles, Prophets, Martyrs, Bishops, Priests, Deacons, Confessors, Doctors, Virgins, Holy Women and Soldiers. The series begins in the first of the western windows in the north Transept aisle, with the Angels' window, which is the gift of Dr. E. M. Trego in memory of his wife, and is inscribed: Jessie Carpenter Trego. Obiit, November 26, A. D., 1882. Aet. xxvii, "Asleep in Christ."

This window contains the figure of St. Gabriel and two scenes of angelic ministry, one to our Lord in the wilderness of the temptation; and the other, angels bearing a soul to Paradise.

The two other windows in this Transept are to be, the Apostle's, St. John and St. Paul; and the Prophet's, St. John the Baptist. In the south Transept the three windows, also not yet ordered, will be the Martyr's, St. Stephen; the Bishop's, St. Aidan; the Priest's, St. Columba.

The six windows in the Nave are memorials of old family names connected with the history of Albany, and in each case have been given by direct descendants.



CHOIR AISLE.

On the south side are the windows bearing the names of Pruyn, Van Rensselaer and Hun; on the north side of Van Vechten, Schuyler and Gansevoort.

The names of the families commemorated by the Nave windows are cut into the stone sills.

Pruyn.—Frans. Jansen Pruyn, the ancestor of this family, settled in Albany about 1665. He had six daughters and five sons. He

was a Roman Catholic, and refused to take the oath of allegiance to William of Orange on his accession to the English Throne. Of the five sons, Johannis was an Alderman of Albany and a Justice of the Peace for Albany County. He took the oath of allegiance, and with his family joined the Dutch Church among whose officers the name appeared for generations. Samuel, also an Alderman of Albany, is the ancestor of the Albany branch of the family.

Hun.—The date of the arrival of the family of Hun, in Albany, is about 1645. The first ancestor was Harmese Thomas Hun, and three generations of the family, in direct descent, are living in Albany now.

Van Rensselaer.—The ancestor of this family, Killian Van Rensselaer, was a merchant of Amsterdam and a member of the West India Company. He planted a colony in the New Netherlands about 1630, and became the first Patroon. It is not certain that he or his son, Johannis, ever came to Albany. Both his grandsons, the sons of Johannis and Jeremiah, came; and it was through Killian, the son of Jeremiah, that the family, in the line of his second son Stephen, was established. The title of Patroon remained in the family until 1839, when Stephen Van Rensselaer, who held the title at the time, broke the entail, and so became the last of the Patroons. He was a man of conspicuous ability and public spirit, and was Lieutenant-Governor; State Senator, Assemblyman, member of Congress and President of the Board of Canal Commissioners for the State of New York; besides which he was Colonel of a State Regiment of Cavalry in the war of 1812 and Chancellor of the University. His brother, Philip, was Mayor of Albany for fifteen years.

On the North side are the windows bearing the names of Van Vechten, Schuyler and Gansevoort.

Van Vechten.—Teunis Dircksen Van Vechten came from Holland, in the ship "Arms of Norway," with his wife and child and two servants in 1638 and settled in Albany. Seven generations of his descendants have continued to reside in Albany. Abraham Van Vechten, who attained the most eminence, and was the best known of the descendants of Teunis, was born in 1762, and was known as the father of the New York Bar. He was at the head of the list of counsellors admitted to practice in the courts of this State after the Revolution. He was Attorney-General of New York at three different times, and was for many years a member of the State Senate, and filled other honorable positions. His full length portrait is in the State Capitol, in the old-time dress which he always wore.

Schuyler.—Two brothers of this name, David and Philip Pieterse Schuyler, from Amsterdam, were among the early settlers of Beaverwyck, about 1633; and from them are descended numerous families bearing this name, in Albany and its vicinity. The most distinguished of the names, Gen. Philip Schuyler was born in Albany in 1733. He served in the war, against the French and Indians, in 1775; he was appointed commander of an army in New York, with the rank of Major-General, and rendered important services in military affairs. He was a member of the General Congress, from 1778 to 1781, and was twice elected a Senator of the United States from New York. One of his daughters was the wife of Alexander Hamilton. He died in Albany, November, 1804, aged 71.

Gansevoort.—The Gansevoort family came from Friesland, in North Holland. Of the family in that Country, John Wessel Gansevoort, educated as a Priest, became a noted reformer before Luther. He was at one time a pupil, and always a friend of Thomas à Kempis; and himself rose to great eminence as a theologian and teacher. The name is, in the early history of Albany, prominently identified with public affairs, both of the City and State. In the Revolutionary war, it became illustrious through the defence of Fort Stanwix by Col., afterwards Gen. Peter Gansevoort. For a gallant, determined and successful defence of this fort, which commanded the approach to the head-waters of the Mohawk River, Col. Gansevoort, then twenty-eight years of age, received the formal thanks of Congress. Peter Gansevoort, his son, was a man of public spirit, and in early life was the Private Secretary of Governor De Witt Clinton, and Adjutant-General upon his Staff. He served in both houses of the State Legislature, and as Chief Judge of the Court of Common Pleas. His son, Henry Sanford Gansevoort, U. S. A., was distinguished as a soldier in the war of the Rebellion, entered the service at the earliest call to arms, as a private in the Seventh Regiment, and remained in the army until his death, after the close of the war. He quickly rose to the command of a regiment of cavalry, was brevetted Brigadier-General, and at the time of his death, held the rank of Captain of Artillery in the regular service.

THE SUBJECTS

of the windows on the South side are as follows:

The first is the Deacon's window, representing St. Athanasius as a deacon at the great Council of Nicea; and in the middle part of his life, in the desert of Egypt, among the Hermits, writing his great treatise on the Faith; and still later on, as a Bishop returned to his

See of Alexandria. The legend is the great sentence for which he contended, "Of one substance with the Father."

The second, the Confessor's window, contains a full length figure of the Saint; and the first panel represents St. Gregory the Great in the Roman market-place meeting the Saxon slave boys, for whose conversion he sent afterward St. Augustine to England. And the legend recalls the play on the Latin words in which he called them *angels* and not *Angles*; and turned the name by which they were known in their Province Deira, to tell the purpose of St. Augustine's mission, namely, to save them from the *wrath of God*, "Non Angli sed angeli," "De ira Dei." Another panel of the window represents him in his great work of composing and arranging what are known, from him, as the Gregorian Chants for the Psalms.

The third is the window of the Doctors, and is meant to tell the story of the venerable Bede, the great historian of the Anglo-Saxon Church. The first panel shows him as a boy studying in the monastery at Wearmouth. The second is a picture of the famous scene in his life, when, as he was about to die on the Ascension Day, just as his translation of St. John's Gospel into the Saxon language was completing, the scribe said, "One sentence has even yet not been written," and, having dictated it, he said, "It is finished; turn my face to the spot where I have been used to pray," and then, repeating the Gloria Patri, he died. The lower panel contains the conventional picture of the angel, filling in with the adjective "venerabilis," the second line of the inscription which the Monks had left upon the tomb in Durham Cathedral.

"Hac sunt in fossa,
Bedae venerabilis ossa."

The legends are, "It is finished," and the "Gloria" in Latin.

On the north side, the first window is the Virgin's window, and tells the story of St. Agnes. In the upper part is a full length figure of St. Agnes, with the Lamb by her side and the palm in her hand. In the middle panel is a picture of the Saint, in the presence of the Prefect of Rome, refusing to offer incense to Vesta, as was required of her to do to renounce her faith, and to marry the Prefect's son. In the lower panel is the picture of her Martyrdom.

Next comes the window of the Holy Women, represented by St. Margaret, Queen of Scotland, in the eleventh century. Her landing in Scotland, with her mother and brother, who was the heir of Edward the Confessor, and her welcome by King Malcolm Canmore to his palace, at Dunfermline, form the first picture. Her earnest exhortation to the Scottish Clergy, to certain reforms about

the keeping of Lent and the observance of the Lord's Day and the reception of the Holy Communion, makes the second picture. In the last is the touching story of her death, just as the news was brought her of her husband's death, when looking at the "Holy Rood," and repeating the fifty-first Psalm, she committed her pure soul to God.

The third window is the Soldiers' window, commemorating the story of St. Alban, the protomartyr of England. The full length figure represents him in the dress of a Roman soldier. The middle panel is the story of his heroic reception of the Monk, St. Amphibalus, who was fleeing from the persecution of the barbarous heathen; while in the lower panel is the picture of his death, in which, after the example of his Master, he "laid down his life for his friends," for, having exchanged clothes with the Monk, he allowed him to escape, while he himself suffered martyrdom instead.

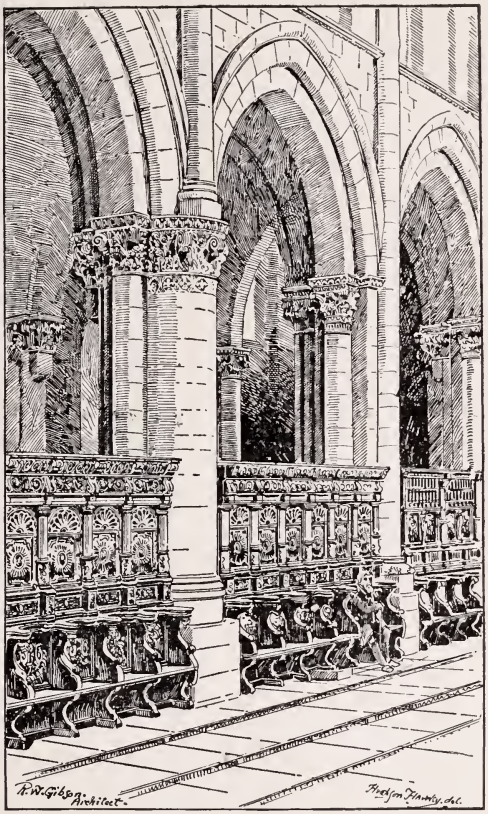
It is an interesting fact in connection with the last two windows that, by the gift of Mr. Robertson, the keeper of the Abbey of Dunfermline, a bit of one of the old carved pillars of the original Abbey is inserted in the stone of the "Margaret Pillar," and by the gift of Lord Grimthorpe, the restorer of St. Alban's Abbey, an old bit of carved stone from St. Alban's Abbey is inserted in the wall near the St. Alban's window.

The Litany Desk is the work of Mr. Alfred Robinson, of London, and is the gift of Mrs. Clarence Corning, "to the glory of God and in loving memory of her husband, Clarence Howard Corning." The idea represented in the Litany Desk is of supplication and intercession. On the one side are two hands clasped tightly in the intensity of prayer, and on the other is the upward looking Dove; while in an open arch in the front is the figure of our Lord, kneeling in the garden of the Agony. The legend is from the collect, "Pardon and Peace," asked for by supplication, pleaded for, by the Passion of the Redeemer, and by the Intercession of the Holy Spirit of God, with "groanings that cannot be uttered."

THE STALLS.

The Stalls in the Choir of the Cathedral are 153 in number, 37 of which are the gift of Mr. and Mrs. Spencer Trask. Of the rest more than one hundred are the gifts of parishes, or of individual laymen or women on behalf of parishes, and are designated by engraved plates. Eight are devoted to the use of the Cathedral clergy. Four are set apart for the Archdeacons of the four Convocations of the Diocese. There is one special Stall—the Hobart College Stall—a

memorial to Alonzo Potter, Bishop of Pennsylvania 1845–1865. The following is a list of the inscriptions on the Memorial Stalls as far as they have been taken. The Stalls that are not memorial are designated simply by the name of the Parish:



CHOIR STALLS.

St. John's Church, Troy. In memory of Thomas A. Tillinghast.

Church of the Good Shepherd, Chestertown. In memory of Mrs. Sarah Tibbits Russell.

Church of the Messiah, Greenbush. In memory of John L. Van Valkenburgh.

Trinity Church, Windham. In memory of Henry Prout, Priest.

Trinity Church, Claverack. In memory of Francis Harison, Priest.

St. Luke's Church, Catskill. In memory of Mrs. Henry Hopkins.

Christ Church, Butternuts. In memory of John V. Hughes, Priest.

St. Mary's Church, Luzerne. In memory of Benjamin C. Butler.

Free Church of the Ascension, Troy. In memory of Alfonzo Bills.

St. Luke's Church, Troy. In memory of F. A. Stow.

St. Paul's Church, Franklin. In memory of Col. B. T. Cook and Henry S. Edwards.

St. John's Church, Delhi. In memory of Carleton H. Seeley and Annie R. Wheeler.

Hobart College Stall. In memory of Alonzo Potter, Bishop.

Christ Church, Hudson. In memory of Mrs. Alice Freeborne Wheeler.

Trinity Church, Albany. In memory of George Cummings, Warden.

St. John's Church, Johnstown. A brother's memorial to Henry F. Yanney, M. D.

Grace Church, Canton. In memory of Champlin Harison.

St. John's Church, Richfield Springs. In memory of William Granger

The Archdeacon of Albany. A tribute to William Payne, D. D., first Archdeacon.

St. John's Church, Essex. In memory of Henry H. Ross.

St. Mark's Church, Philmont. In memory of Nelson J. Aken.

Church of the Good Shepherd, Canajoharie. A grateful tribute to Mrs. Marietta White.

Church of the Holy Cross, Fort Plain. In memory of ex-Judge George Yost.

All Saints Church, Hudson. In loving memory of Joseph S. Farrand, by his children.

Trinity Church, Granville. In memory of Louise Brown Warren.

Cancellarii. In memory of George W. Dean, Priest.

Thesaurarii. In memory of Mrs. Catharine Williams Gregory.

Zion Church, Sandy Hill. In memory of Samuel B. Bostwick, Priest.

St. Stephen's Church, Schuylerville.*

Grace Church, Norway. In memory of Daniel and Sarah Du Bois and Elizabeth Denton.

St. Andrew's Church, Schroon Lake. In memory of Bayard Clark.

Trinity Church, Rensselaerville. In memory of Samuel Fuller, Priest.

St. John's Church, Conklingville. In memory of Mrs. Augusta Isabella Thompson.

Trinity Church, Athens. In memory of Mrs. Louisa Hubbell.

St. Paul's Church, Troy (II). In memory of Mrs. Henrietta Cannon Ogden.

*Given by the "Busy Bees" Childrens' Society of Bethesda, Saratoga.

Christ Church, Schenectady. In memory of John Rogers, Priest.

Trinity Church, Schaghticoke. In memory of Oliver Anson Arnold.

Christ Church, Morristown. In memory of Mrs. Richard B. Chapman.

St. Paul's Church, Waddington. In memory of Thomas Clemson, Priest.

Christ Church, Troy. A thank offering.

Christ Church, Gloversville. In memory of Daniel Manning.

St. James' Church, Caldwell. In memory of Mrs. Sarah P. Tuttle.

Grace Mission, Louisville. In memory of the Rev. Canon Forest.

Trinity Church, West Troy. In memory of James and Thomas Scarborough.

PARISHES GIVING STALLS, NOT MEMORIALS.

The stall "to the honor of George H. Nicholls, D. D., Rector Emeritus of St. Mark's, Hoosick Falls.

St. Paul's Church, Troy.

Church of the Holy Cross, Troy.

Bethesda Church, Saratoga Springs.

Church of the Messiah, Glens Falls.

Trinity Church, Whitehall.

Church of the Holy Cross, Warrensburgh.

Trinity Church, Potsdam.

St. John's Church, Ogdensburgh.

St. Peter's Church, Albany.

Grace Church, Albany

St. Mark's Church, Malone.

Christ Church, Port Henry.

Grace Church, Cherry Valley.

St. Paul's Church, Salem.

Free Church of the Epiphany, Bath.

Zion Church, Colton.

St. Luke's Church, Lisbon.

St. John's Church, East Line.

Church of the Good Shepherd, Elizabethtown.

Zion Church, Morris.

Christ Church, Cooperstown.

St. Matthew's Church, Unadilla.

St. Paul's Church, Kinderhook.

Christ Church, Herkimer.

St. James' Church, Fort Edward.

Christ Church, Duanesburgh.
Trinity Church, Plattsburgh.
St. Paul's Church, East Springfield.
St. James' Church, Hogansburgh.
Church of the Holy Innocents, Albany.
St. Mark's Church Hoosick Falls.
St. Mark's Church, Green Island.
St. Peter's Church, Ellenburgh.*
St. Luke's Mission, Chatham.
St. Ann's Church, Amsterdam.
Calvary Church, Burnt Hills.
Calvary Church, Cairo.
St. George's Church, Schenectady.

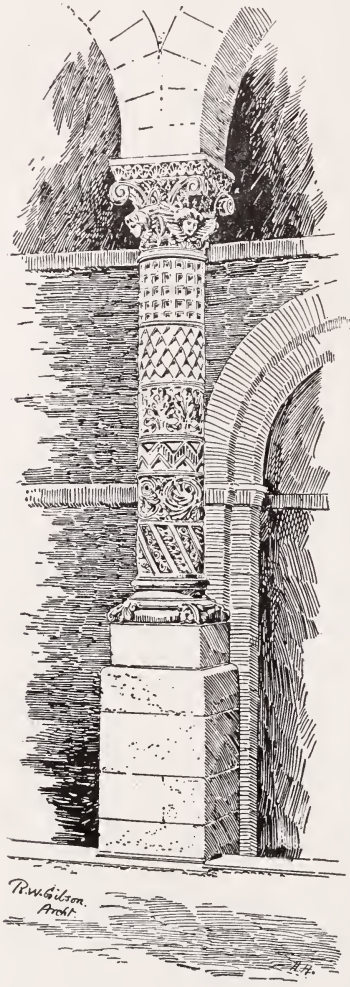
Praecentoris.
Canonici, I.
Canonici, II.
Canonici Honorarii, I.
Canonici Honorarii, II.
} Cathedral Clergy.

Christ Church, Ballston Spa.
St. Luke's Church, Cambridge.
St. John's Church, Cohoes.
Immanuel Church, Little Falls.
Immanuel Church, Otego.
All Saints Church, Hoosac.
Emmanuel Church, Mineville.
St. Thomas' Church, Lawrenceville.
St. Andrew's Church, Norwood.
Trinity Church, Lansingburgh.
St. John's Church, Massena.
Trinity Chapel, Morley.
Gloria Dei Church, Palenville.
St. John's Church, Tannersville.
St. Paul's Church, Albany.
St. James' Church, Oneonta.
Christ Church, Walton.
Church of St. John the Evangelist, Stockport.

* The gift of three young girls in Albany.

The Pillars.

THE Pillars in the Cathedral, with the exception of four not yet appropriated, are all memorials. The four smaller Pillars in the Sanctuary very fitly commemorate the names and innocent lives of little children now in Paradise. Of the twenty-eight in the Choir, Nave and Transepts, five are inscribed with the names of former Governors of the State of New York as follows: Enos T. Throop, John A. King, Hamilton Fish, Horatio Seymour and John A. Dix; eleven are in memory of churchmen and women in Albany: Orlando Meads, LL.D., Mr. George Evans, Hon. Daniel Manning, Margaret H. Doane, Mrs. Catharine W. Barnard, Mrs. Erastus Corning, Mr. and Mrs. John V. L. Pruyn, Mrs. Catharine D. Evans, Mrs. Lucinda Chamberlain Gay, Mr. Harmon Pumpelly and Mr. William H. De Witt. One is in memory of Mrs. Warren, of Troy; four are memorials of faithful men and women in other parts of the Diocese, Mr. B. P. Burhans, of Warrensburgh; Mr. H. N. Brush, of Brushton; Mr. and Mrs. T. S. Clarkson, of Potsdam, and Mr. and Mrs. Wm. N. Chadwick, of Cohoes. One is in memory of George W. Doane, second Bishop of New Jersey, erected by graduates and former pupils of St. Mary's Hall, and one is a memorial of Mr. C. C. Trowbridge, of Detroit, an Albanian by birth, and honorably known to the Church throughout the country. Of three other Pillars, one is the St. Agnes' Pillar, given by the graduates of St. Agnes School, another records Mr. Corning's gift of the land on which the Cathedral stands; while the third tells the fact that Mrs. Abraham Van Vechten secured the first subscriptions to the Building Fund. The two massive Pillars at the intersection of the Nave and Chancel, are the gift of Mrs. Leland Stanford, in memory of her father and mother, Dyer and Jane Lathrop, and of her husband's father and mother, Josiah and Elizabeth Stanford. The inscriptions on the Pillars follow in order:



A SANCTUARY PILLAR.

Entering at the West door of the Nave, and going up the South aisle, the Pillars stand in the following order:

I. The Burhans Pillar.

To the memory of Benjamin Peck Burhans, a faithful layman of the Diocese, to whom are due the establishment and the building of the Church in Warrensburgh. 1798–1875.

Carving: Oak Leaves and Romanesque Foliage.

II. The Clarkson Pillar.

A memorial to Thomas Streatfield Clarkson and Elizabeth, his wife, generous benefactors of the Church, faithful members of Trinity Church, Potsdam, where their names and influence will long live in grateful remembrance.

Carving: Oak, Wheat and Laurel.

III. The Pruyn Pillar.

To the glory of God and in loving momory of John Van Schaick Lansing Pruyn, LL. D., born June 22, 1811; at rest November 21, 1877; and of Harriet Corning Turner, his wife, born June 18, 1822; at rest March 22, 1840. Both glorified God in lives given to good works. The one, a descendant of the early Dutch settlers of this City and State, was Senator of New York, 1861–1863; representative in the 38th and 40th Congresses of the United States; Regent of the University of the State of New York, 1844–1877, and its Chancellor, 1862–1877.

The other, a descendant of the early settlers of New England, was a woman of rare beauty of person and remarkable strength and loveliness of character, D. O. M.

Carving: Tulips, Martlet Birds and Roses.

IV. The Manning Pillar.

A daughter's love makes this memorial in the Cathedral Church of his native city, of the public services of Daniel Manning, Secretary of the Treasury of the United States, 1885–1887.

Carving: Transitional Foliage

V. The Governor Throop Pillar.

This pillar is erected in lov ing memory of Enos Thompson Throop, Governor of this State, 1829–1832.

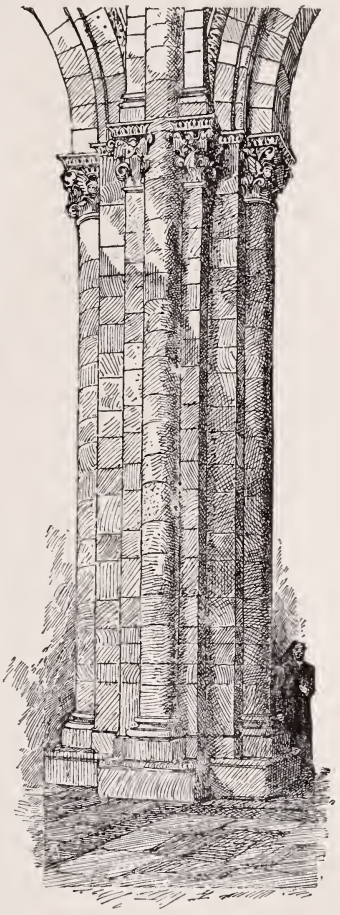
Integer vitae, scelerisque purus.

Carving: Indian Corn, Pansies and Laurel.

VI. The Governor Dix Pillar.

A memorial of John A. Dix, Governor of the State of New York, 1873–1875. Major-General in the war for the Union, 1861–1865. A servant of God.

Carving: Laurel, Oak, and Angel's head in centre.



A PILLAR IN THE NAVE.

Reaching the South Transept, the Pillars here bear the following inscriptions·

VII. The Trowbridge Pillar.

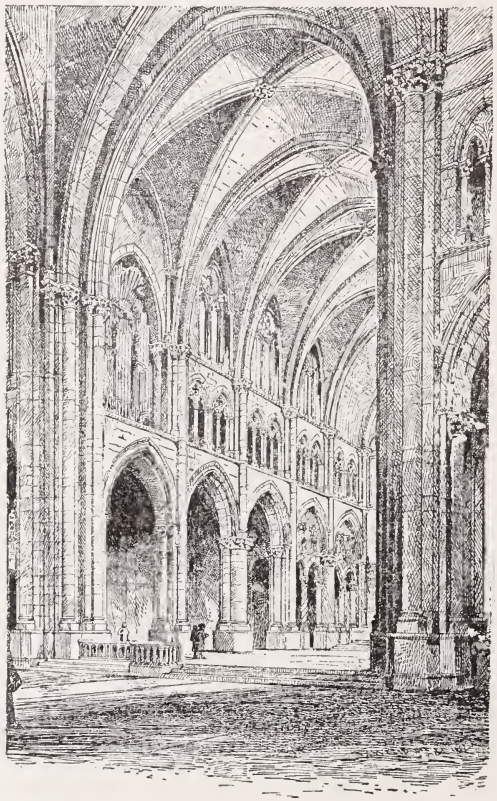
A memorial of Charles Christopher Trowbridge, whose long life begun in Albany, but lived chiefly in Detroit, brought him both love

and honour in all its human relations, and highest esteem in the Church of whose General Council he was a member for half a Century.

VIII. The Van Vechten Pillar.

This pillar records the loving efforts of Mrs. Abraham Van Vechten, who secured the first subscriptions for the Cathedral Building Fund.

IX. The Brush Pillar.



CHOIR, NORTH SIDE.

To the memory of Henry Nielson Brush, a pioneer of the Church in the Northern part of the Diocese, and the founder of St. Peter's Church, Brushton. 1810–1872.

Proceeding from the South Transept through the South Choir aisle, the inscriptions, beginning with the great Pillar of the Choir arch, are.

X. The Stanford Pillar.

To Josiah and Elizabeth Stanford, in loving memory, by their daughter-in-law, Jane Lathrop Stanford. 1888.

Carving: Ivy, Romanesque Foliage, enriched angle facing West end.

XI. The Warren Pillar.

In loving memory of Mrs. Mary Warren, who founded the Mary Warren Free Institute for girls, and the Mission Church of the Holy Cross in Troy, A. D., 1844, thus advancing Christian education and the worship of God in the beauty of holiness.

Carving: Chrysanthemums, Ivy and the seal of the Institute.

XII. The Evans Pillar.

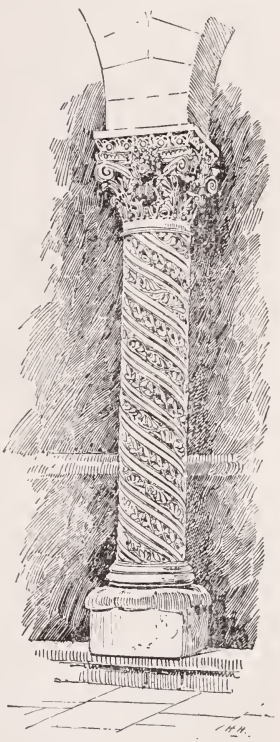
This Pillar commemorates Mrs. Catharine Brinckerhoff Evans, whose long and lovely life adorned her honored lineage and name.

Carving: Heraldic fleur de lis and Roses.

XIII. The George Evans Pillar.

In memory of George Evans, from the first a member of the Chapter of this Cathedral, and to the last, loyal and liberal to its best interests, in whom "patience had her perfect work."

Carving: Heraldic fleur de lis and Roses.



A SANCTUARY PILLAR.

XIV. The Snaith Pillar.

George Lionel Snaith and Goldwin Auberon Snaith, the dear children of the builder of this Cathedral, who gives and carves this pillar in their loving memory.

Carving: Golden Rod, Lily of the Valley and Cherubs.

XV. The George Washington Doane Pillar.

This pillar, in his son's Cathedral, is a memorial to George Washington Doane, Second Bishop of New Jersey, 1832–1859, the founder of St. Mary's Hall; a token of reverent and grateful love from many daughters for whom he worked and prayed that they might become "polished corners of the temple" of God. "Right onward."

Carving. Angel, Ivy and Mitre.

XVI. The Rogers Pillar.

In loving memory of Hamilton Fish Rogers and Violet Mabel Rogers. "Their Angels do always behold the face of my Father."

Carving: Field and Michaelmas Daisies and Daffodils.

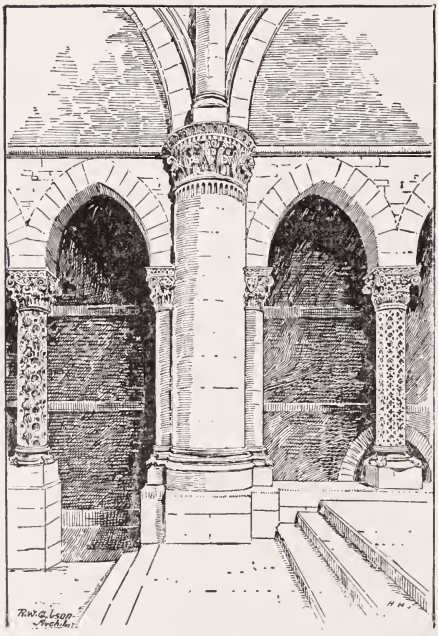
Passing round the Ambulatory, behind the Altar, and coming down the North Choir aisle, the inscriptions are:

XVII. The Trask Pillar.

In memory of the short life on earth of Alanson Trask, 2d. 1875–1880.

Carving: Carnations.

XVIII. The Margaret Pillar.



THE MARGARET PILLAR.

To the dear name and for faithful love of Margaret Harrison Doane, second daughter of the first Bishop of Albany. 1858–1883. Aeterna fac cum Sanctis Tuis Gloria munerari.

Carving: Angel, Daisies and shield of St Margaret of Scotland.

XIX. The Kinney Pillar.

Thomas Talmadge Kinney, 2nd, A. D., 1872–1885, the second son of Thomas Talmadge and Estelle C. Kinney. A precious name and memory commemorated here, in faith and hope and tender love.

Carving: The Annunciation Lily.

XX. The Meads Pillar.

To the honored memory of Orlando Meads, first Vice-Chancellor of this Cathedral, to whose wise counsel, consecrated learning, constant liberality and high example, the Cathedral, as well as the Church in the Diocese, the State and the Country owes a grateful debt.

Carving: Wheat, Oak Leaves and Ivy.

XXI. The Barnard Pillar.

Her daughter's loving memorial to Catharine Walsh Barnard, whose forefathers were among the founders of the English Church in this city, herself a faithful member of the Church, and of this Cathedral congregation from its beginning.

Carving: Laurel and Oak Leaves.

XXII. The Corning Pillar.

This Pillar is erected to the beloved memory of Gertrude Tibbits Corning, whose noble womanhood fulfilled with rare completeness the graces of the Christian life. 1830–1869.

Carving: Passion Vine and Palm Branches.

XXIII. The Lathrop Pillar.

To Dyer and Jane Lathrop, in loving memory by their daughter, Jane Lathrop Stanford. 1888.

Carving: Cherub, Romanesque Foliage, enriched angle facing West end.

Turning into the North Transept, the inscriptions are.

XXIV. The Gay Pillar

In loving memory of Lucinda Chamberlain Gay, 1811–1871, whose unfailing love and self-forgetting crowned her true motherhood; a daughter consecrates this Pillar. Spes et fides.

Carving: Calla Lily, Angel and Crown.

XXV. The Corning Pillar "of the Land."

The land on which this Cathedral stands was given by Erastus Corning in loving memory of his father and mother, Erastus Corning, December 14, 1794—April 8, 1872; Harriet Weld Corning, July 31, 1793—May 26, 1883.

XXVI. The De Witt Pillar.

A memorial to William Henry De Witt, a benefactor of the Church and Diocese, who built and endowed the Church of the Holy Innocents in this City. 1798—1872.

Carving. Oak Leaves and Wheat.

XXVII. The Governor Seymour Pillar.

This pillar commemorates the name and public services of Horatio Seymour, twice Governor of the State of New York, 1853, 1863.

XXVIII. The Governor Fish Pillar.

This Pillar commemorates the public services of Hamilton Fish, as United States Senator from New York, 1851–1857; as Governor of the State of New York, 1849–1850; as Secretary of State for the United States, 1869–1877.

Carving. Wheat and Oak Leaves.

XXIX. The Governor King Pillar.

In memory of John Alsop King, Governor of the State of New York, 1857–1858.

XXX. The Pumpelly Pillar.

To the glory of God, and in loving memory of Harmon Pumpelly, a man of faith and integrity· for many years Vestryman and Warden of St. Peter's Church, Albany; who filled with fidelity eminent positions of public trust, and in his eighty-ninth year entered into rest, September 28, A. D., 1882. This Pillar is erected by his wife, Maria Brinckerhoff.

Carving: Palm Branches and Oak Leaves.

XXXI. The Chadwick Pillar.

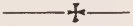
A memorial to William Newton Chadwick and Lucretia Ann, his wife, loyal and devoted members of St. John's Church in Cohoes, whose best and highest interests were advanced by their gentle and consistent lives.

XXXII. The St. Agnes' Pillar.

The St. Agnes' Pillar, in grateful recognition of what many daughters of St. Agnes' School owe to the Cathedral of All Saints.

The following list shows what is wanting for the interior finishing of the Cathedral:

The Reredos.
The Altar Cross.
Five Windows in Transepts.
Five Lancets of the East Window.
Rose Window, West end.
Four Pillars that can be appropriated as memorials and carved.
Wall Mosaic for Arches between Pillars in Sanctuary.
The carving of the Arches in the Nave, Choir and Sanctuary, and of the interior door-ways.



The following list shows what is needed to complete the Cathedral, and the estimated costs of the different parts:

The West Front	$15,000
The West Porches	10,000
The North Transept Front	12,500
The South Transept Front	12,500
The North Transept Portal	2,500
The East Front	8,000
The Buttresses (each)	1,500
To complete sides of Nave	20,000
To complete sides of Choir	20,000
To complete sides of Transepts	10,500
The Roof, Trusses, Ceiling and Covering	50,000
The Lantern at Crossing	30,000
The Towers and Spire	70,000
The Pavement	10,000
The Chapter House	10,000
The Cloisters	5,000
The Vestries	15,000

DATE DUE

NOV 2 8 1988			
NOV 2 1 1989			
FEB 2 7 1991			
MAR 0 4 1991			
DEC 2 2 2007			

DEMCO 38-297

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